

Pustimarga and Rauravanmarga

SHRI ANANDAMURTI

# PRANAM



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## THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margi will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margi to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRI SHRI ANANDAMURTI



# Pustimarga and Rauravamarga

SHRI SHRI ANANDAMURTI

I said last night that Devotion has its three sub-divisions—it is trio in one. There is a natural tendency of devotion in human mind—it is a must. Even in animals this element of devotion is there, of course, in a little measure. No animal is totally devoid of this element of devotion. Yes, it is a fact that an animal is incompetent in the cult of devotion. Had devotion been totally absent in animals they would not be tamed. The fact is that they are tamed. They do surrender to the great.

In animals too, there is Samanya Bhakti, there is natural devotion. Hence the animals can not be slighted. Those who used to think that the animals are devoid of devotion and are inferior creatures and hence, they used to slight them are to change their old notions. The animals do possess devotion in them and as such, they should be treated as common animals instead of inferior creatures. That's why we have opened a separate section to look after the interests of the animals, to remove the miseries of the animals.

This element of natural devotion has got to be upgraded, to be enlarged and thus the humans will have to march ahead. This is called the PUSTIMARGA (The path of devotional growth). Following this path alone the aspirant can upgrade the Samanya Bhakti to Gaona Bhakti (aesthetic devotion). Though when the little plant of devotion will be able to devour it up. NAESA TARKENA MATIRA PAPANAYA.

You should always try to elevate yourselves to the exalted position of human excellence, and you will feel that you are man. The Samanya Bhakti you do possess as a matter of birthright. Now you should try to convert that Samanya Bhakti into

and Gaona Bhakti to Mukhya Bhakti (primary devotion). Every aspirant should pursue the path of this Pusti Marga because this is the path that leads to progress and the right to progress, the capacity and the competence to progress belongs to the humans alone, not to the animals. One who is progressing along the Pusti Marga—the Path of devotional excellence—is bound to prosper. Some day he will surely come in the closest contact of Parama Purusa. In the esoteric cult of the Vaisnavism in Bhagavat Dharma—these paths are otherwise known as Vrajabhava, Gopibhava and Radhabhava. By dint of this Mukhya Bhakti the aspirants can attain Parama Purusa and the path, of those not following this Pusti Marga is known as Raorava Marga. The word Raorava generally means 'hell' but here it is used in another sense. There is nothing like heaven or hell, those are mere fantasies, mere dogmas. Here Raorava means degeneration from humanity to animality to further crudification, to go down in evolutionary scale. Now why should they degrade themselves in evolution. He is a veritable human being. Why should he allow himself to degenerate step by step? Rather he must protect his precious treasure—the gift of devotion. Just as a tender plant is protected by fences from the outside dangers, similarly this latent devotion has got to be carefully protected. Goana Bhakti and Gaona Bhakti into Mukhya Bhakti. Raorava Marga is not an ideal path for you. In fact Raorava Marga is no Marga. As you will yourselves follow this Pusti Marga, try to bring others also Sympathetically to this path see to this that no one under pressure of circumstances, is compelled to follow the Raorava Marga.

(2nd January, '81, Ananda Nagar)



# D.M.C. - a close view

Ac. Japasiddhananda Avt.

I arrived in Calcutta at 7am and suddenly found out that Baba wasn't staying at Calcutta, and was going to Ananda Nagar — leaving in about one hour. Luckily there was room in the cars that were going with Baba, so I got a ride with them. With Baba's Ford was one Jeep and two Indian Ambassador cars. The journey was long and Baba made many stops. What amazed me was the extent to which AM has actually spread and established itself in West Bengal. We'd be going through a little village and stop for some water, and a tremendous number of people would come around all of a sudden and you'd be hearing, "Namaskar, Dada, Namaskar", and it turned out that most of them were margiis! Not only that, but when you speak to one or two of them you'd hear, "Oh my son is an Avadhut here". Baba was driving through villages like that. It was actually a two day journey. The first day Baba went to Ananda Niketan, another Master Unit, because there were camps nearby. Baba stayed at Ananda Niketan. It was a comparatively small MU and is not yet developed. The only place for Baba to stay was a mud house, quite primitive: no electricity, no flowing water. But they did a good job. There was a stream of people running back and forth to see every little thing. It was quite cold for India. At 4.30am they would have hot water for Baba, and to have hot water there means something. I was seeing, and thinking, that everything that Baba does is really just another opportunity to serve Him. So many people were engaged in doing so many things for Him, like for a drink of water, pulling it from the well, etc. If you could see the enjoyment they had doing it, the blissful expression on their faces — they were just out of it! I was thinking how lucky they were — how simple the situation was — if Baba was in a western country there wouldn't be so much chance. The tap does all the service, and the electricity too, and it struck me why everything broke down during Baba's tour in Europe. Some stories you only understand after a long time.

Baba stayed there that night, and the next morning He was going to the camps. When He was about to leave there a large number of local villagers gathered. Everybody was nicely lined up along the path, waiting to catch a glimpse of Baba. And when Baba finally came out in the morning and got in the car to drive off, everyone was singing BNK, and there was quite a devotional atmosphere. As He was leaving, He stopped the car and the car returned. Baba got out and gave them a brief Darshan. They prepared a place for Him to sit, and He sat right there in the middle of that place, and gave a simple discourse about how for God there is no high or low, no rich or poor. For God everybody is the same. He encouraged them to do something good with their lives, and that the blessings of Parama Purusa would surely be with them if they tried to do that. The people were totally captivated. When it finally came time to leave, the villagers just wouldn't let Baba go. They were chasing Him all the way — it was about one mile to the camp, but they ran all the way, keeping up with cars, children, old people, bicycles — even I noticed two goats were running along with them!

When we got to the camp (actually this was the first time Baba had visited a camp like that) most of the WT's of India were there, and a good number of margiis. Everybody was ready for parade, having practised for it, and they were really just waiting for Baba. When He arrived they were all in this very large area. Even quite a number of villagers had come. Actually Baba took the salute from the car. Then from the camp Baba drove on to the GV camp, and everybody decided to go along with Him again. We were moving along a very narrow dirt track with not very much room on either side of it, where there were rice fields. Still all the villagers from Ananda Niketan, and those who had joined up near the camp, were managing to keep up with the cars — and there were about 1000 of them now! They were sometimes holding onto the car, right along side



of Baba, looking in the window as they ran along. And we'd try to motion them, "Get away, get away", so as to avoid an accident, but they'd just keep running and looking in at us smiling. You could really see the simple and child-like mind of His devotees.

At one stop while on the way to Anandanagar Baba wanted to have a walk. So quickly I hopped out and volunteered to hold His umbrella and walk with Him. Baba asked, "Why are you not attending the camp?" I was a bit surprised. I replied, "Well, WRDS Baba". Baba nodded. Then He also asked me, "Japasiddhananda, have you ever been to Anandanagar?" I said, "Yes Baba, in 1974", and Baba gave a big smile, laughed and looking at me said, "But not in this gorgeous costume?"

When we arrived at Anandanagar after traveling for some time, the first thing on my mind was to have a bath. It was just around mid-day, and near to the time Baba takes reports. But having just arrived I didn't think He would take reporting straight away, so a few of us had a bath in the river. When we got back from the river we found that someone had conveniently locked away all our clothes and there was no-one around, which suggested that maybe Baba had already begun the WRDS. What to do? No turban, no change of clothes — we were caught in a bind. Trying to get in to get our things must have taken 30 minutes, and soon a message came calling us to Baba's house immediately, and informing us that we had just lost our acaryaship due to being late for WRDS. Baba's little jokes — anyhow we went along as we were and entered the place where Baba was conducting the meeting. When we came in Baba started talking about how Acaryas should be punctual, especially for WRDS. If one is more than a minute late then automatically one would lose acaryaship. Then He began saying — how long should they lose it for? He asked everyone. How could they regain it? Baba came to the decision that if, in the meantime, we didn't do anything wrong, we'd have it back by the first of January, 1981. At that time I was sitting in front of Baba, and he was asking to say "me" and "you" in French. I didn't know any French, so I just looked at Him, and then He said, "But your mother tongue is Greek and you have also learned Italian? Then it is alright". Afterwards, when He was leaving, Baba came up and tapped

me on the cheeks with His cane...

Here are a few of the interesting things Baba said: During the reporting the Didis had reported the total number of schools opened during that period as one, then someone else reported another one. Baba said, "Well first they're saying one, now they're saying two" and made a joke in Bengali and explained it in English, that someone put an eggplant in the oven, and a kitten jumped in the oven as well and also got roasted. When the cook came back he found two in the oven, and picked up the kitten by the tail in one hand, and the eggplant by the stalk in the other, and he was trying to work out — 'I put in one and now there are two. It must be Allah's grace' (He was a Muslim cook). Baba said, it's just like this, first they say one and now they say two.

In the part of reporting where I told about our sector I mentioned that we have 59 districts. But the figures they had in their office showed 60. Baba immediately caught the discrepancy. "Why is this disparity? It's a little like the opposite of the joke — where did the one go?"

Baba told a little interesting story from His early life. Generally the order Baba was taking reports was: first AMPS General (ERAWS), then SDM, in that order. Sometimes he would spend so much time on the first items that He wouldn't get to the others, and the others would escape. So this time Baba decided that He would begin from the opposite end. In this regard He told one little story from His early life. — When I was only 5 years old I went to the silent movies, in which the King said to the Prime Minister, 'I want to tell you a secret', but, Baba said, I didn't have time to finish all the dialogue (the writing following conversation in the silent films) as I was only 5. I asked the man next to me 'Please tell me what was written on the bottom, and he said, 'next time read from the bottom upwards. Then you won't miss it.' So that's why Baba was starting from the other end, so as not to miss anything.

It's amazing how Baba can jump from the 100% serious to the 100% joking. On Baba's field walk one time He found volcanic lime, and at the workers meeting he came and told us that today they had discovered lava from a dead



volcano. This, He said, was a new discovery for the sub-continent. What I learned afterwards was that up to then there was no known discovery of lava in India. And here was Baba off on His field walk, and coming back with heaps of lava. Baba told that the volcano had been dead for half a million years, and He said there was a two mile range of lava. It turns out there is no word in Sanskrit for "lava", but Baba gave one — "Pataliunga", which means "coming out of the earth".

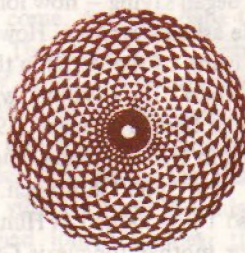
Once late at night Baba called the DP secretary and told him two things to convey to all workers. So right away a worker's meeting was convened, even though it was midnight. The points were that workers should always keep good relations with Government, police, etc, and should not give them the scope to think we are against them. Secondly, that we should always keep good relations with local people. Where there is conflict with Ideology we should be tactful and psychological.

RDS and especially DMC are good opportunities for Baba to see all the workers together, as there are numerous meetings. On one occasion Baba found that there was some excuse for someone not satisfying a target, so everybody, one at a time, had to come before Baba. At this time, as the worker was before Him, Baba would take the chance to expose some carelessness in the conduct rules. You can fool yourself, but not Him. One example: there was one worker who was the principal in one of our schools, and he always used to like dal prepared in the morning to be eaten at night which, in India and due to the hot climate, is not good. So Baba exposed him on this point. Baba made a joke out of it, "Oh, he likes the taste, that's why he does it, but he doesn't even clean the pot properly afterwards." This was just to give you an idea of the screening we have to go through.

Baba works with much speed. Anandanagar is a MU and has many different projects going: college, primary and secondary schools, orphanage and so on. While there Baba gave a new program to begin a new building complex. There would have to be a new children's home, school, hostel, hospital and clinic and leper asylum. On the same

day He wanted the plans to be drawn up, and as one of the workers was an engineer this was done immediately. On the very next day there was an opening ceremony and digging had begun, and Baba asked for a report on construction twice a day. Next day He gave more instructions for another complex to begin with library, music school for oriental and western music, cheap kitchen and the same thing: plans, digging, etc. That's the speed with which He works. Before leaving Anandanagar He gave orders to begin 8 schools in nearby villages. When Baba is in a particular place He expects the help of everybody there, and when He was giving the programme one time the in-charge was present, and Baba told everyone, "you must give Amitananda your active cooperation, not your passive cooperation. Active cooperation means: go up to him, 'please Dada, tell me what I can do'. Passive means, 'yes Dada, you do it as per your duty, I am with you.'"

After the DMC all workers had to stay behind for seminars. Most people were leaving by train. A couple of workers who were going to the US were arrested there at the station as the police had been chasing down the western workers, trying to get their identities and hassle them. So the margiis at the station organised a great Tandava, a few thousands doing it, making a lot of noise, and the police were so afraid that they released their "prisoners". Not only that, the railways had promised to add carriages to the train due to the large numbers, but they failed to do this. When the train came, all the margiis got onto the train, not only on the inside, but all over it, and the train was unable to move. They refused to let the train move until the administration would bring more cars. When news of this got back to Baba, He ordered that all westerners should immediately leave by midnight; and thus ended our sojourn to DMC.





# Detention in Kampuchea

Didi Amshumalinii was detained by Vietnamese authorities while trying to enter Kampuchea illegally last November. She was subsequently held for 2 months, eventually being deported to Australia.

When I try to write about my experiences in Kampuchea I find it difficult to know where to begin because almost every day was an extraordinary experience of His grace. The deepest growth was of course spiritual, but even on the intellectual level it was an enlightening 2 months.

As so often happens in His liila, what at first appeared to be a severe barrier to the work, ie. my being arrested and detained for 2 months, was actually a blessing, because I was able to live with Khmers, learn to speak some Khmer, and become very close to them in a way that never would have been possible if I had been a foreigner working there. In fact I realised eventually, after the initial frustration at being locked up, that the only way it was possible for a margii at this time to really know and reach some of the Khmer people was to be detained the way that I was, ie. in the houses of Khmer people. His grace.

The times I felt Baba's hand directly controlling events and showering blessings upon me were so numerous in those two months I felt as though I could never in a million years be able to do enough for Him. From the minute I left Bangkok it was like a journey to another planet; certainly another level of consciousness. When I left Bangkok I had a little money, and one rather tentative address of an American sister working in one of the Refugee camps, but He arranged everything so perfectly as always. The examples of His miracles

are so numerous it is impossible to relate them all — from getting information, gaining permission from the Thai Army to enter the frontier Refugee settlement of Nong Chan, finding sentient people in a nearby town to stay with — every step seemed to be guided by the most Beloved One, with never a wrong turning.

The intensity of the situation at the Thai/Kampuchean border and in the Refugee camps and settlements is such that much of the usual superficiality and shallowness of people's relationships is stripped away, and I found that every conversation I was engaged in during the three days before I crossed the border was centred on the goal of life, the meaning of true freedom, the meaning of progress, the need for morality, etc. So many of the foreigners working in that area are faced with dilemmas almost every day (sometimes a matter of life and death) and they are of course finding that their degrees, qualifications, experience and political ideas are all of little use when it comes to the reality of the situation on that border. The only true understanding can come from inside, from spiritual insight, and in those few days I was able to talk to quite a few who are just on the brink of that realisation. There was only time to initiate one sister, but I know He planted many seeds which will grow at a tremendous speed in such an environment of intense physical and psychic clash.

His children are truly everywhere. In Nong Chan, a Refugee settlement which is well known because it is from here that the 'land bridge' goes to Kampuchea, Baba took me to many people who are genuinely interested in learning about spirituality. When I entered the camp I knew nobody, but just by walking around He led my steps in the



right direction always. All told I spent three days in two different camps and in the nearby town, where all the foreigners who work in the camps have their houses, and was able to talk to many people about AM philosophy, sadhana, asanas, diet etc., including to a lot of Buddhist monks who said they couldn't practise meditation because it was too dangerous and they were afraid of the gunfire!

To be able to walk across the border I actually had to sleep one night in Nong Chan, which foreigners are strictly forbidden to do, and again Baba arranged everything with perfect timing. He led me at the eleventh hour to 2 brothers who were so ready for AM ideology I felt after an hour or so that they had been margiis for years. It was as though what normally takes many months was jammed into a few hours. Not a second was wasted on 'small talk'. Their family welcomed me with open arms, and were so sentient and kind it was just as sweet, just as blissful as sitting with a group of margii sisters and brothers at His feet. In fact of course I was sitting with a group of margiis at His feet. That feeling came again many times in the course of the next 2 months.

During the night I stayed in Nong Chan there were many gunshots in the forest nearby (which is where you have to walk to get to Kampuchea) and the brothers told me of the dangers — being killed, raped or robbed were all possibilities, as the forest is notorious for all three. That particular area is completely lawless, much as I imagine the frontier towns of the 'wild west' must have been in America. Nong Chan isn't strictly in Thailand or Kampuchea, but rather in a no-man's land in between the two; hence there is really no law and the power of the gun rules supreme. There is a big black market and it seems every profiteer and smuggler in Thailand has been attracted to the area. Definitely a Tantric spot. The brothers told me of the dangers, not to try and frighten me, but simply so I knew what lay ahead. Even though they were worried they were inspired by the ideology and felt that despite the dangers it was a very good thing to try to go to Kampuchea. They both felt that there are many people in Kampuchea who would love to learn sadhana, but were unsure as to whether it would be possible to teach anyone because of the Communist regime.

At first I thought I'd have to leave in the night so as to avoid being seen by the Khmer Seri, who I thought would prevent me from going any further, but it became clear after talking to the brothers that it was not the right thing to do because the chances of being shot were much higher, and anyway it was impossible to avoid being seen by the Khmer Seri. So the next morning at 5.30am I set off into the forest behind a group of Khmer people returning to Kampuchea with their rice. Some of them walk 100 kilometres every couple of weeks to get to the UNICEF rice distribution in Nong Chan. I was carrying my things in a plastic bag; also children's clothing and pens and pencils so I could at least do a little relief work in Kampuchea. The people in the forest could hardly believe their eyes when they saw a foreigner walking there, and the forest rang with cries of 'Barang! Barang!' — Khmer for foreigner — but they were always extraordinarily kind.

At different times I was adopted by groups of people, usually a family, who were always worrying whether my bag was too heavy, whether I was thirsty, whether my feet were hurting ... These people who have no money and little food, who have to walk hundreds of kilometres regularly with heavy sacks of rice on their heads, who have seen their families and friends die brutal and painful deaths, were worried about a foreigner having to walk a few hours! I felt so overwhelmed sometimes I was on the verge of crying — their sweetness and generosity made me feel very humble, very small.

When we met our first group of Khmer Seri, about ten young men wearing camouflage type uniforms and carrying automatic rifles, I said my Guru mantra with intense ideation and mentally said to Baba 'Well my Lord, it's over to You!' They stopped me and asked me where I was going in Khmer, and when they would not let me proceed I said the one Khmer sentence that He had let sink into my mind the night before — 'I am a nun'. Then they let me go on, and after that I was stopped about 10 times by different bands of Khmer Seri. Sometimes after I said that I was a nun they made gruesome faces and said 'Vietnam!' as if to say it was too dangerous, so I pointed to the sky as if to say that the Almighty was looking after me and everything would be alright. Event-





McILWRAITH ... "a propaganda instrument". — Picture: PETER LEYDEN

## Palace was a prison for nun in Phnom Penh

By NICHOLAS ROTHWELL

A PALATIAL house in Phnom Penh was turned into an oppressive detention centre for a young Australian Ananda Marga nun seized by Vietnamese soldiers.

But Anne McIlwraith, 29, who ventured into Kampuchea to teach the people philosophy and provide assistance, was helped through her ordeal by the friendship of a Khmer family living in the house.

They made her life bearable while she withstood a barrage of accusations from police and military officers convinced that she was spying for the CIA and the Khmer Rouge.

She was held in the detention centre for two months by the Kampuchean authorities while Australian diplomats and the International Red Cross desperately tried to arrange her release.

She endured several days of "arduous questioning" before being released and flown to freedom. She arrived in Sydney yesterday and gave the first details of her detention.

"I was kept in a spacious house in the centre of Phnom Penh, near the royal palace, but I was confined inside the building, which had bars on its windows.

"Police interrogated me but a Khmer family who were the caretakers and I became very close," she said.

Miss McIlwraith was seized by Vietnamese soldiers shortly after entering Kampuchea on November 22.

She had been doing relief work in the Nong Chan refugee camp on the Thai-Kampuchean border, and decided to enter Kampuchea illegally when she was told about conditions there by refugees.

"I knew it would be dangerous because

the country was still unstable but I decided I could do some good there by teaching the philosophy of yoga," she said.

Once she was arrested, International Red Cross officials began lobbying for her release and put pressure on the Phnom Penh authorities.

"The Kampucheans were obviously worried I was a spy. They made me write out my autobiography in full, and when they saw I had spent a year on the west coast of the US they were sure they had found a CIA agent.

"Only after two days of arduous questioning were the police convinced I was not a spy," she said.

But she never feared for her life or thought her captors would resort to violence.

"I was a foreigner and I knew they would not harm me because the regime is on trial before the world," she said.

Miss McIlwraith was continually asked by her interrogators what she would say when she reached Australia.

"Will you say bad things about us? Will you suggest Australia should recognise Kampuchea?" they had asked.

"They obviously regarded me as a propaganda instrument they could exploit in foreign relations," she said.

Before leaving, Miss McIlwraith was subjected to a tour of the sights, which included the Pol Pot extermination prisons and torture chambers at Tuol Sleng.

Australian diplomats took her from Phnom Penh to Bangkok and put her on a plane to Sydney where she was greeted by Ananda Marga members.

They know her by the Ananda Marga name of Didi Amohumalini, which means "bright with the effulgence of the sun".

usually they always let me go on, to the obvious relief of the people walking with me, who always waited a little way ahead when I was stopped. Sometimes the Khmer Seri seemed to be arguing about whether to rob me or not, but decided against it. One soldier actually gestured to me to give him my purse, but instead of taking the money as I expected, he looked in it and when he saw that there was only Thai money he gave me some Kampuchean riel!

It took about 4½ hours to get through the forest, and after about three hours we didn't see any more Khmer Seri. Later on I was told there were also Khmer Rouge in the forest. I didn't see any but at one stage near the end of the forest there was a clearing and an old lady near me made me give my bag to a brother nearby and, taking me by the arm, forced me to almost run for about 10 minutes. All the people around me were moving very fast, without speaking, and they were obviously afraid, so I guessed it must have been an area known for bandits or Khmer Rouge. There were two gunshots close by us, but I didn't see who fired them. After nearly 5 hours the people started saying 'Vietnam, Vietnam', and looking at me anxiously, so I knew we were almost over the border. When we saw the first Vietnamese soldiers (3) again I held an internal conversation with Baba and saw His face so clearly. To my utter amazement, and almost everyone else around me, the soldiers completely ignored me, almost as though I didn't really exist. The Lord's liila again. We kept walking and after a few minutes the people with me started smiling and saying 'Kampuchea!' with relief in their voices. So then I knew that the first part of the journey was over.

I felt Baba's presence so strongly in that journey; much more strongly than in my usual day-to-day existence when I'm not faced with any great dangers. It took a situation of external danger to bring my ideation to such a concentrated point, and I found myself thinking that it would be good to be facing danger, or at least intense pressure, all the time, because even though it can be painful, the mind no longer wastes so much time with trivial and selfish thoughts. And when you are absorbed in His ideation there is no fear, no attachment, only the spiritual reality of oneness with the Supreme.



After we'd entered Kampuchea we kept walking for another half hour until we reached the first village. There were hundreds of people walking on the dirt road and it was a little while before I realised that the two men on either side of me were carrying automatic rifles, and were obviously accompanying me somewhere. Really I was in detention, but never was I treated like a dangerous prisoner, and no-one said for a long time that I was in fact under arrest (the word used in Phnom Penh was 'captured') so usually it didn't feel so oppressive.

Many times while I was in Kampuchea this feeling came. I was not afraid of the consequences for myself if I talked openly to people about spirituality, but I knew that it would not be I that suffered — the people who spoke to me were the ones in danger. There always seemed to be someone watching and listening (spying) and I knew that if they said too much to me, or said the wrong things, they would be victimised later. Kampuchea is so unstable politically, and the present government has so many enemies, a very tight hold is kept on all the people. There is no freedom of speech, press, movement ... it is forbidden to listen to certain radio stations (eg. the Khmer Rouge broadcast at night sometimes from the frontier), and it is not possible even to travel between villages without official permission. Everywhere there are checkpoints, and vehicles entering and leaving the bigger towns and searched by Vietnamese soldiers.

Nowadays most of the people of Kampuchea are not starving, and they are certainly relieved that Pol Pot is gone, but still I felt they were suffering intensely from the intellectual and spiritual oppression. The basic question of freedom came up in my mind often. In such a situation I naturally thought a lot about the differences between capitalism and communism. The failings of both systems are becoming increasingly obvious, and the absolute inevitability of PROUT is also just as obvious. There is no other possible direction this planet can possibly take, except total destruction, which By His grace will not happen. I couldn't help noticing that the suffering and struggle the people of Kampuchea have undergone has made them a lot stronger than people you meet in other places, and very open to new and benevolent ideas. All the usual props and diversions of society have been ripped away — perhaps this is the process

that will happen on a world-wide scale in the next two decades.

While in Phnom Penh I was always treated well on the physical plane, but my diary and other notebooks were taken and I had nothing to read or study whatsoever, so I asked for a book or a dictionary. Whenever I asked they always said 'Just eat and sleep', and really they seemed to think it was enough just to take care of the physical body. Just like a well kept animal. In such a situation I was able to feel acutely the need for intellectual and spiritual progress — a book becomes like a rare jewel, and the freedom to do sadhana (and teach it) the most important thing in life. For the first couple of weeks of detention I avoided doing sadhana openly, because I knew they were very suspicious of me and were constantly watching me for some clue as to my 'real' reason for coming to Kampuchea. I did kaoshikii and self-defence practice in the bathroom, and managed to do sadhana in all kinds of strange positions and places. When everything is taken away there is always the most important thing that remains untouched. It was the greatest blessing to be put in a position where I appreciated the value of sadhana with such intensity.

In the 7 weeks I was held in Phnom Penh I was questioned quite often, especially at the beginning when they were still very suspicious of me. The first few days were a bit heavy because I was continually being accused of being a spy for the CIA, or Pol Pot, or ASEAN, and after a couple of days I found that I was feeling angry with the interrogators, and didn't want to go back into the interrogation room. Then again I remembered that everything that happens, everyone we meet, provides an opportunity to learn and progress, including of course the unpleasant times. I've always been a bit afraid of Baba's 'angry face', so it seemed that He was giving me a good opportunity to face this fear by taking the ideation that my interrogators were representing the Lord's angry face. It really made a difference.

It is so easy to forget who is truly controlling our lives. Sometimes I'd find myself getting anxious about when I'd be released, and then the voice inside would remind me one more time that it was Baba who put me there, and it was Baba who would let me out again at the right time.

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# The campaign hots up

## Public Meeting

February 13th marked the third anniversary of the Hilton Bombing. On this day we held a public meeting to rally support for the brothers. There were several speakers including Joan Coxsedg, MLC and vigorous anti-secret police campaigner, who flew up especially from Melbourne for the meeting, and George Petersen, MLA, a well-known labor MP who has supported a number of radical causes. Mr. John Anderson, Govinda's father, and Dhruva, also addressed the meeting.

About 120 people attended, mainly prison activists and a sprinkling of lawyers. Special Branch turned up too but confined themselves mainly to the area outside the hall. The meeting went very well and a strong resolution was passed unanimously asking the Attorney-General to review the case as soon as possible.

## Organizer in Difficulty

The meeting was organized mainly by Irina Dunn, a prison activist who has been a pillar of strength throughout the campaign. Irina is now under pressure to stop her work. The first reason appears to be her own engagement to prison activist and former inmate Brett Collins who has also been very supportive in the brothers' case and who was close with them while inside. This relationship seems to have worried the Department of Corrective Services for whom Irina works.

The other reason is her involvement with our case. Shortly after she became active in it the Department took steps to have her taken off the payroll. The CIB was brought in to investigate her and soon after she was suspended and some flimsy and plainly malicious charges were brought against her. She is fighting them and is doing well so far. Irina was taught Sadhana a while ago and she and Brett will have a spiritual marriage early in May.

## Prominent People Help Out

Since the February meeting a good number of prominent people have brought the issue of the case to the attention of the Attorney-General Mr. Walker, namely Joan Coxsedg, who wrote an open letter to him, Mr. Rodney Cavalier, a NSW Labor MP, Franca Arena, an activist in the ethnic community who spoke personally to Mr. Walker twice, and Mr. Brian Tennant, president of WA Council for Civil Liberties, who sent both a letter and a telegram to Mr. Walker about the case.

In response to the many expressions of concern addressed to him, Mr. Walker has begun an internal inquiry which is being carried out by Crown Law officers. Based on this Mr. Walker will determine whether or not an official review of the case is in order.

## Bar Association and Amnesty International

The NSW Bar Association is now investigating the case and we expect some kind of public statement from them in about 6 weeks, which may have significant impact on the Government's attitude because they are a powerful lobby group.

And we have learned that Margiis in England have contacted the London Headquarters of Amnesty International and have interested them in the case. AI was quite involved in Baba's case some years ago. We are sending transcripts of the trial to them now.

One other interesting development is that the foreman of the first trial has come out publicly and stated that he can not see how the brothers could have been convicted on the evidence given at the trial. Some of his comments were reported by the National Times.

Continued on page 42



AUSTRALIA'S  
BRIGHTEST  
FAMILY  
PAPER

# THE Sunday Telegraph

P

SUNDAY, MARCH 29, 1981

Price 30c\*

## ASIO LINK IN HILTON BOMB

THE State Government has ordered a new examination of evidence into the bombing of the Hilton Hotel.

Startling new evidence has been given to the government. Among these are:

- Police were tipped off at least ten minutes before the bomb exploded that there was a bomb in a rubbish bin outside the hotel.

- An army bomb disposal unit was on its way to the hotel at the time.

Continued Page

### Hilton bomb man: new ID

THE man who holds the key to the Hilton Hotel bombing has been given a new identity and slipped out of Australia.

He is Richard John Seary, the undercover police Special Branch agent who claimed membership of the Ananda Marga religious sect were responsible for the bombing in February 1978.

But new evidence suggests that the sect was 'set up'.

Seary, 28, is believed to have had plastic surgery.

By John Murphy and John Dux

It is believed the costly operation was paid for by the NSW Special Branch - without ministerial approval.

Seary was slipped out of Australia late in 1979 and sent to Paris with a new face and identity. He now lives in London.

The allegations will be raised in Federal Parliament this week.

They follow the Sunday Telegraph's exclusive story last week that a new investigation into the Hilton bombing is being carried out amid revelations of ASIO involvement.

Three people were killed in the early morning blast outside the hotel where the Prime Minister, Mr Fraser, and Commonwealth heads of state were staying.

It was Seary's evidence during a conspiracy trial on another matter that led to the sect being blamed for the bombing.

But documents shown to the Sunday Telegraph reveal information from an ASIO agent that the implied involvement of the sect in the bombing was a set-up.

Prominent Federal

and State politicians are concerned at new evidence which includes information that the police were tipped off before the explosion.

The shadow Attorney-General, Mr Gareth Evans, and the deputy leader of the Australian Democrats, Senator Colin Mason, were given new information on the case last week.

Senator Mason plans to raise the issue with the Federal Government this week.

Senator Mason said the Government will be asked whether Seary did have cosmetic surgery, where he is now living.

6 SUNDAY TELEGRAPH, APRIL 5, 1981 6



Continuing the amazing Page One story

# New doubt on key bomb witness

Activities of agents from the intelligence organisation, ASIO, around the Hilton before and after the bombing were never investigated.

The only place not searched by police on the night of the bombing was the rubbish bin containing the bomb. Three people — two garbage collectors and a policeman — were killed in the early morning blast in February 1978. Eight others were injured.

No one has ever been charged in connection with the bombing.

Several prominent Federal and State politicians have been informed of the allegations and the matter will be raised in Federal Parliament.

These politicians include the Federal Shadow Attorney General, Senator Gareth Evans, the leader of the Democrats Senator Don Chipp, and his deputy, Senator Colin Mason.

The NSW Attorney-General, Mr Walker, has ordered the Crown Law Department to investigate the allegations.

These stem from a claim that a paid agent of the police Special Branch was used to link three members of the Ananda Marga religious sect with the Hilton bombing.

## EXCLUSIVE by JOHN MURPHY

Lawyers for the three, made allegations about their complicity in the Hilton bombing. These allegations were never pursued in the courts. Requests by State politicians for the release of Special Branch files on the agent and Special Branch agent.

his allegations have been turned down.

But The Sunday Telegraph believes these contain dramatic evidence of who was behind the bombing and statements from independent witnesses which were never followed up.

They allege the bomb was placed in the rubbish bin to discredit the Ananda Marga. It was



Flashback to 1978 outside the Hilton after the blast

meant to be found and diffuse.

But the plan went wrong because no one had taken into account that a garbage truck would arrive to empty the bin before its discovery.

Despite official explanations that the bomb exploded because it was moved the truth is that it only exploded because it went into the garbage truck's compactor.

Army bomb experts said this week that the bomb increased its explosive power by at least twenty times once it was compacted.

Claims have been made that the bomb was meant to be found during a coffee break by police guarding international statesmen attending the Commonwealth Heads Regional Heads conference in Sydney at the time.

The ASIO connection in the affair is believed to have come from a complaint by the then Indian Prime Minister, Mr Desai, that he was worried about the activities of the Ananda Marga sect in his own country.

## Credibility

Lawyers for the three Australian members of the sect have raised doubts about the credibility of the chief prosecution witness.

He is Richard John Seary, 28, who volunteered his services to the Special Branch which paid him to infiltrate the sect.

Seary, who is now living in London, was an unemployed pensioner at the time.

He told the conspiracy trial that he offered to help police solve the Hilton bombing after seeing the film Star Wars.

"I wanted to find out if their story of secret services setting them up around the world was

true or false — services such as the CIA, KGB, ASIO and the CIB," he told the court.

Seary was paid \$100 to infiltrate the sect and he passed himself off as an expert in explosives and car stealing.

After three months his mission came to a dramatic end when police arrested three members, Paul Alister, Ross Dunne and Tim Anderson and charged them with conspiracy to murder the local head of the National Front.

The conspiracy trial was two and a half weeks old before Seary told the court that one of the three convicted men claimed responsibility for the Hilton bombing.

In the weeks following the Hilton blast police and press speculation linked it with the sect but Seary was the only witness to support this theory in court.

His credibility is the key to the Hilton affair.

Attempts to subpoena Seary's file from the Special Branch have been turned down by ASIO on the grounds

that it is prejudicial to national security.

Seary first came to notice nine years ago when police called at a flat in Roscoe Street, Bondi, after a man had died from an overdose of heroin.

Seary was in the flat with the dead man and admitted to police that he was also a heroin addict. He was given a suspended jail sentence after a psychiatric examination at Long Bay.

## Vagrancy

He also has a police record for vagrancy at Kempsey, unlicensed driving, and illegal use of a motor car.

A secret inquiry into the Hilton bombing by the former head of Scotland Yard, Sir Robert Marks, ended with the setting up of a Federal Anti-Terrorist force and increased powers of surveillance.

Sir Robert's inquiry has never been made public and documents relating to it are held by ASIO.

# Bomb case may reopen

SYDNEY: Crown legal officers in NSW are investigating new allegations about the bombing of the Hilton Hotel three years ago.

State and Federal politicians have passed the allegations on to the NSW Attorney-General, Mr Walker, who has ordered the investigations.

Among their assertions is that an army bomb disposal squad was on its way to the Hilton, then the venue for the Commonwealth heads of government meeting, when the bomb exploded, when killed two city-council rubbish collectors and a policeman.

It also has been alleged that the police were given the location of the bomb 10 minutes before it exploded, that the only place the police did not search on the night was the rubbish bin in which the bomb was placed and that the activities of ASIO agents around the Hilton before and after the explosion were never investigated.

As well as the three people killed in the early-morning blast in February 1978, eight others were injured. No one has ever been charged in connection with the bombing.

## AGENT

Letters to Mr Walker from the politicians and private individuals have carried the allegation that a paid agent of the police special branch tried to link the bombing with three members of the Ananda Marga sect who are now serving prison sentences for conspiracy to murder.

A spokesman for Mr Walker said yesterday that the crown legal officers reports would be completed soon and Mr Walker then would decide whether to reopen the Ananda Marga trial or order further investigations into the bombing.

Above left & right: The Sunday Telegraph, one of the two Sydney evening newspapers, was the first time the brothers case broke into the popular media. Two years ago the same media was condemning AM as a terrorist sect. 'ASIO' is the Australian Security and Intelligence Organization.



## Sect man's complaint upheld

SYDNEY: The Australian Press Council has upheld a complaint against a report in the Sydney Morning Herald of October 22, 1980, concerning the hearing of an appeal by three members of the Ananda Marga sect in respect of their conviction on charges of conspiracy to murder.

The report was headlined "Judges reject sect men's parole appeal."

The first paragraph said that the judge's refusal to set non-parole periods for the three sect members "was fully supported yesterday by the Chief Justice of New South Wales."

The three sect members were named as including a Mr Anderson and it was stated that the Court of Appeal unanimously dismissed their appeals.

Then came a statement that the other two people named also unsuccessfully appealed against the withholding of a non-parole period.

It was not made clear in the report that Mr Anderson's appeal was against his conviction.

The Press Council in a statement said that the report and the headline could give a misleading impression of the nature of Mr Anderson's appeal.

His appeal against conviction was obscured by the arrangement of the report, it said.

The council upheld Mr Anderson's objection.

# Ananda Marga denies death threat to Dolan

By MALCOLM COLLESS

**TERRORISTS** have threatened to bomb the Sydney home of ACTU president Mr Cliff Dolan.

Police were investigating the threat, made to his wife.

Mr Dolan revealed to *The Australian* yesterday that his wife had received a letter, purportedly signed by members of the Ananda Marga religious sect, threatening his own and his family's lives.

But a spokesman for the Ananda Marga, Mr Mark Dimmelow, described the allegations last night as a "preposterous frame-up", arranged because the group had made progress in clearing the names of three members allegedly "framed" in the Hilton bombing case.

He said the Ananda Marga had no argument with the trade union movement, deplored violence, and had always supported the ideals of social justice the ACTU stood for.

The group had made great progress in clearing its members of suspicion of involve-

ment in the Hilton bombing because many members of the NSW State Parliament had written to the NSW Attorney-General, Mr Walker, demanding a fresh inquiry into the case.

This had resulted in a new probe by Mr Walker's Department.

Mr Dolan said the letter had been immediately referred to the police, who had checked fingerprints.

He had changed his home telephone number during the Qantas dispute because of offensive calls, but he said the bomb threat had come after this, when the dispute was almost resolved.

He has not sought police protection.

His predecessor, Mr Bob Hawke, now the Federal Opposition spokesman on industrial relations, was provided some years ago with a private car and a chauffeur-bodyguard.

Mr Dolan has not availed himself of either the car or the chauffeur, and both have been returned to Solo petrol discounters.

Meanwhile the attempt on the life of President Reagan is certain to lead to a massive upgrading of security at this year's Commonwealth Heads of Government Meeting in Melbourne.

Government sources said last night they were bracing for a substantial increase in security, not only from the Australian Government but also from members of the 42 governments attending the conference in September.



# Juror doubts on Ananda

1981

THE foreman of a jury who sat on a murder conspiracy trial involving three members of the Ananda Marga religious sect has expressed serious reservations about prosecution evidence given during the case.

The trial took place in February 1979 and was aborted after the jury failed to reach a verdict. A subsequent trial held in July 1979 led to the conviction of the three.

The juror, who has asked that his name be withheld, has outlined his reservations in a letter written to a Federal politician. The letter explains in part why the jury in the first trial failed to reach a verdict and points to inconsistencies in the police case against the three adherents of the Indian-based religious sect.

The juror also claims that evidence concerning the bombing of the Sydney Hilton Hotel introduced into the trial, "prejudiced the jury."

Tim Anderson, Paul Alister and Ross Dunne were charged in June 1978 with conspiracy to murder Robert Cameron, the leader of the extreme right-wing National Front Organisation in Sydney. Alister and Dunne were also charged with attempting to murder their arresting police officers.

In his letter, the juror says that, "in my opinion, no impartial, logical-thinking person could find Alister and Dunne guilty of the second charge and would have very grave doubts about the first charge against all three. (Much more than reasonable doubt)."

The case against the accused rested on the evidence of a police informant, Richard Seary, and investigating police.

During the first trial, police sought to prove that Dunne carried a bomb in a blue denim bag to a waiting car on the night of the alleged attempt to murder Cameron. The car was under police surveillance but apparently from a considerable distance. In the foreman's opinion, "when weighing-up the evidence . . . it is quite possible that the police saw Alister (not Dunne) carrying his blue parka."

On the question of the bomb itself, the foreman said it was critical in relation to the second charge, that the jury know whether or not the bomb's detonator wires were connected. But

according to the foreman, "when we asked for the photo (of the bomb) to be blown up, so that we could be sure, we were refused."

On the contentious issue of Seary's evidence regarding the Hilton Hotel bombing the foreman said, "Some of the jurors were concerned about the fact that after Seary accused the defendants of doing the Hilton bombing, none of them actually denied doing the Hilton bombing."

"I think this had a bearing on why our jury could not reach a verdict even though the judge said not to consider it when reaching our verdict."

The foreman also claims that some jurors believed they did not have to worry too much about the evidence because the judge would direct them to a finding in his summing up.

The foreman claims the judge may have "unknowingly" misled some of the jurors in his summing up, "... because he gave us the impression, that even if you disbelieve Seary you would not disbelieve seven policemen, and in another part, that 15 or 20 police officers would not frame the accused."

"However it would only have been necessary for Seary and one or two police to perjure themselves and the other police to 'garnish' their evidence."

"Some of the jurors could not believe that any of the police might lie, even when totally contradicted by other police."

The letter from the foreman comes at a time when NSW Attorney-General Frank Walker has requested that State's Solicitor-General, Mary Gaudron, and Crown advocate Roger Court examine the convictions against Anderson and the others and comment on any fresh evidence.

— MARIAN WILKINSON



# Excerpts from a discussion

by P.R. Sarkar

## REMOVING 'ISMS'

Universalism does not depend upon any relative factor. Hence it is free from the vices of "ism". "Ism" thrives on the angle of group interest. Among many other factors, "ism" forms a major factor of war. War is not an ideological clash. Those who are eager to establish peace should shake off nationalism and other allied "isms". If we are to shake off these "isms" we have to organise a universal body and go on strengthening its power. It will be the first phase in establishing a World Government. In the initial stage it will be a law framing body. The first beneficial effects of such a body will be that no country will be allowed to frame laws detrimental to the interest of its minority. The right of execution of these laws will be vested with the local government and not with the World Government. The World Government will decide the principles to enforce a particular law in a particular country.

There will be two houses: 1) Lower House, 2) Upper House. In the Lower House representatives will be sent according to the population of the country. In the Upper House representatives will be country-wise. First the Bills are to be placed before the Lower House and before their final acceptance they will be duly discussed in the Upper House. The small country which cannot send a single representative to the Lower House will also have the opportunity to convince the representatives of other countries regarding the merits and demerits of the proposed Act.

Man is conquering space and time rapidly. The boundary of the World Government will go on increasing, and one day it may extend throughout the entire planetary world. One language, ie. the common Vishva Bha's'a', is a necessary device for the exchange of ideas among different linguistic groups. Today the English language has all the qualities of becoming Vishva Bha's'a', but this is subject to change according to the change of time.

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For common Vishva Bha's'a' a most scientific script is required. Nowadays the Roman Script is the most scientific script. Local script should also be recognised for local language. Both Roman and local scripts should thrive side by side.

There should not be any prescribed national or international dress. Selection of dress depends upon the climatic condition of a particular place. There should be complete freedom in choice of dress.

Culture is one for the entire world. Those common factors for the entire humanity (ie. culture in the true sense of the term) should always be encouraged, but prima-facie differences should never be encouraged. Those who encourage these differences help the fissiparous tendencies which endanger Human progress. To establish a cosmopolitan cultural outlook we have to wipe off the prima facie differences through matrimonial and other socio-economic blendings.

Nationalism is fast being replaced by internationalism. A day is sure to come when this international colour will be changed into universalism. The feeling of nationalism lies in a dormant stage within the scope of internationalism. For better social structure mankind is sure to give up all these filthy ideas of caste, community, nationality, etc. As the psychic projection goes on increasing, the world is becoming smaller and smaller. A day is sure to come when Human thirst, not being quenched by fulfillment of the natural urges, will require a broader field of mental vision. A new universalistic Human race is sure to be evolved. For this new Human race we want a common language — medium of interlingual expression — for the entire race.

In fighting corruption there should be a constructive ideal. Different civic movements in India failed to give a benevolent service for



want of a constructive ideal. They fought only for fight's sake. It is necessary, therefore, that ideal should be first, second and ideal always.

Those who lack in a constructive ideal help the capitalists in their exploitation. Only criticising Capitalism will not do any service to the people, rather it will help anti-social elements find out or invent more tactics for exploitation. This is the condition in India today. The leftist groups are engaged in criticising the capitalists, which is bearing no fruitful results, and the capitalists have captured power by influencing the ruling party. Ours should be a constructive ideal, and we should wage a ceaseless and pactless struggle against all anti-Human and anti-social factors. We are to fight capitalism and not the capitalist.

We are to wipe off this "ism" from Human society, because this "ism" is paralysing Humanity. The capitalists are suffering from a sort of mental ailment, and it is our foremost duty to cure them radically by diverting their physical thirst towards psychic and spiritual pursuits.

18.10.59





# Pilgrimage Pt.1

by Jitendra

Recently I was blessed with the opportunity to attend New Years Global DMC at Anandanagar and be in contact with the Lord. I call it a pilgrimage because it was a pilgrimage in the true sense. A pilgrimage to me is not only a visit to a sacred place but also the experience, inspiration and devotion which goes with it. I sincerely hope this article infuses such feelings in brothers and sisters who read it.

We arrived on a very small village railway station called Pundag on the morning of December 31, 1980.. From the same train other margiis got off — the number could have been close to 1000. There was a tractor with a trailer waiting for us, to take our luggage, so that we can walk with greater ease to Anandanagar, which is about 2km away from Pundag station. After walking through a small village market, the view of Anandanagar was quite clear from a distance. A slow and steady stream of margiis was constantly flowing along the tortuous and serpentine footpath from the railway station to our destination. Being a part of such a stream of pilgrims was quite an experience in itself. Old and young, men and women, rich and poor, clean and dirty, all were walking together in this stream and sharing their experiences as if momentarily they had forgotten their physical identity. The distance of two kilometres was covered with unusual ease and pleasure. This little walk gave us the true feeling of "Samgacchadvam Samvadadhvam". It was not difficult to recognise our own territory as there was a newly erected gate displaying "Welcome to Anandanagar".

On our arrival we found that all the existing buildings: Degree College, Technical School, High School, Primary School, etc, had been occupied by the margiis who had arrived earlier. So we were housed in a tent close to the main DMC pandal. Immediately we set out to explore the place. The land is hilly and undulating in Anandanagar. In the downturn of the undulations there are the schools and colleges, Academy of Light for the blind, etc, seperated from each other by

several hundred metres of rocky undulating land. On the north side is the downstream river, beyond which stands the Degree College. On the south side stand the half-demolished buildings, the landmark of the cruel and oppressive regime of "The Emergency". Further south of these monuments stands a white house with orange fence and windows. This is Baba's house. Past Baba's house is the valley in which flows the river, from south to north, which demarcates the territory. The river flowing over and between the huge rocks adds tremendously to the Tantric environment of Anandanagar.

Baba was said to have mentioned that when the planet was under formation between the gaseous phase to solid state, the first solid spot formed is Anandanagar today. Various saints have done Tantrika sadhana on this part of the planet. Kapila Muni is a very well known name among eastern spiritualists. He was the founder of Sankhya philosophy which is supposed to be the originator of science of psychology. He chose to do his sadhana in what is present day Anandanagar. Another great spiritualist, Dadichi, also did his sadhana here. During our three days stay in Anandanagar we could see the reason they did so. Every morning in the rising sun we could see hundreds of margiis after their bath in the river, sitting in sadhana on the rocks spread over a distance of about 2 kilometres along the river, some even in mid-stream. It is impossible to express in words what one feels there.

Next part of our pilgrimage was our first general darshan in Anandanagar. We sat in the beautifully erected pandal from 12 noon. Baba arrived at 1.45 pm. The routine of G.D. includes garlanding, blessings to newly married couples, group bhajans followed by kiirtan and lalita, kaoshiki by sisters, then kaoshiki and tandava by brothers. The bhajan was sung in Bengali in a very melodious voice by a Bengali sister, and it meant "To lie in the dust of Your feet is my only desire".



Then began Baba's discourse. This time He spoke in three languages: English, Hindi and Bengali. Although the subject matter was not exact translation but if one could understand one of these languages the theme of the subject was quite clear. A summary of what Baba said is as follows: Human Beings can progress in all three strata but animals cannot because of their psychic and spiritual limitations. But man cannot gain control of the Cosmos because Human body is made of five fundamental factors, which are physical factors and Cosmos is metaphysical. It is not possible for physical to gain control of metaphysical. But it is possible to expand the physical body by sadhana and pranayama. In doing so the inter-molecular and inter-atomic space will increase, resulting in transformation of physical structure into ectoplasmic body, that is from crude to subtle. By further increase in inter-molecular and interatomic space it will transform into mind and eventually into spiritual body. In other words the unit merges into its source. This is called pranash. He who knows the Supreme Entity becomes the Supreme Entity. In the end there cannot be two entities. As Radha gets closer to Krishna she loses her identity, and when she meets Krishna she becomes Krishna herself. Remember as long as jivabhava exists there will be distance. When this distance is finished Purusabhava comes. Decrease this distance by your sadhana.

In the following two G.D.s Baba made a very strong attack on history and the way it was written. Baba said that history consists of two parts: Itikatha and Itihasa. The former is the record of events in chronological order, as they happened. The latter is the part of Itikatha which has educational value. Therefore for a proper history a true Itikatha is a must. If Itikatha is distorted no proper Itihasa (history) can be derived from it. This has been happening since the beginning of so-called Human civilisation. The Itikatha Human society has consists of events recorded by intellectuals who were employed and controlled by the muscles of kings. These intellectuals wrote the history distorted by the requirements of kings. As the Human society evolved the intellectuals were bought by the money of vaeshyas. The muscle of kings was replaced by the wealth of the vaeshyas. Again the history was distorted to suit the needs of the masters. Intellectuals have therefore been biased in writing the history, and such a history should not be taken as totally correct.

Baba has also said that "Mysticism is the never ending endeavour to find the link between the finite and the Infinite, and never ending struggle to minimise the distance between finite and Infinite. This is never ending struggle — in it there is no comma, colon, semicolon and definitely there is no full stop. To minimise this distance we have to minimise the distance between men in outward sphere, that is in personal, spatial and temporal factors. For this we need a proper history. Therefore it is the duty of moralists to create the type of people who can write proper history.

The main DMC was held on the evening of January 1, 1981. Baba arrived at 10.55pm. When we arrived at 9pm it was 3/4 full and we had to satisfy ourselves with little space far back from the stage. A huge crowd of 20-25 thousand people were pouring in. The stage was beautifully constructed by a margii brother out of cork, which is his speciality. It looked like a peacock with a temple-like structure on its back, inside which was Baba's seat. It was just glittering and was very colourful. Then the environment echoing with very melodious bhajans was just perfect for a Tantrik night. I am sure this was attractive enough for the unliberated souls to come down. One thing must be mentioned that whether it is GD or DMC it is not only upon Baba's arrival that Tantrik vibration is felt. Even before Baba's arrival the build-up is extremely vibrating. During this period various announcements are made which are of great significance, particularly about what Baba said on that day in the worker's meeting, which He wanted to pass on to margiis. One such example was that Baba said those who take bath in the south stream of the river for 15 days will be cured of all physical illnesses. Another very significant announcement was that the future Tantrik town of Anandanagar has already been planned, and the land for housing is for sale to margiis only. One can imagine the significance of such information.

After Baba's arrival the usual kiirtan, kaoshiki and tandava were performed. Then dramatisation of a mythological story was presented on behalf of RAWA. Then followed the long awaited discourse. The subject of the discourse was Bhakti — devotion. Baba again chose to speak in all three languages: English, Hindi and Bengali. But on this occasion the subject was fairly closely translated. Baba first spoke in Bengali for a few minutes, then spoke almost the same in Hindi and then again in English. Then He went back to Ben-



gali where He left off. And thus the cycle went on several times. Whatever I could catch was as follows: In the first stage of devotion the love for Parama Purusa is natural and inherent. There is long standing natural desire to love Parama Purusa who loves all. The love for the Supreme leads to liberation and not to bondage. It is the love for the small that leads to bondage. This inherent devotion is natural, but is not subtle or high. This is known as Samanya Bhakti, and it is found in everyone. The cunning might deny the existence of Parama Purusa outwardly, but they also love Him inwardly because they know He will forgive them. They know He cannot hate them, they are His as well. As Baba was saying the last few words my own feeling momentarily was that there is nothing outside Him. A glimpse of Infinity took place within my heart which by now was pounding like anything. I was awakened by the screams of 'Baba - Baba', by numbers of margiis. Some of them went into samadhi.

In the second stage the inherent devotion remains but in addition devotee feels that so many charming expressions of Him exist and 'I am enjoying these expressions'. This is not the final stage because 'I' of 'I enjoy' is still there. This is known as Gauna Bhakti or ecstatic devotion.

In the final stage devotee forgets his own existence because he is also the expression of Him. I am absolutely charmed and filled with His expression. I have lost 'I' and now instead of I get pleasure from Him', 'He gets pleasure

from me'. This is called Mukhya Bhakti and this should be the goal of sadhakas. After this, Baba did namaskar and then with folded hands he said a verse in Sanskrit which He repeated in English, which I remember only partially, "May you all be happy, may you all be free of illnesses..." Then He gave the Varabhaya Mudra. Fifty thousand eyes were waiting for this moment. People from every walk of life come to attend DMC and all are not intellectuals. Some of them are even illiterate. Some do not even understand a word Baba says, but they come from long, long distances to see Baba especially when He gives the Mudra, and this itself is enough to make their trip successful. As Baba gave the Mudra the pandal was filled with screams of 'Baba, Baba' and again some margiis went into samadhi. The vibration was very intense. Then among the slogans Baba left the stage.

Next morning we left Anandanagar with heavy hearts, not knowing when we will come again. What a feeling! When we look back and analyse this whole trip to Anandanagar we find that at physical level we went through tremendous hardship. Even going to a big city like Calcutta is bound to be met with various physical obstacles in India, as a lot of you must have experienced. But this physical experience is an integral part of the pilgrimage. There is a very old saying in India that when you go on a pilgrimage, more the physical hardship you go through, the better will be the results.





# SECRETS

When I think about you Baba - what can I say?  
My natural inclination is to silence.  
I have seen you, heard you, laughed with you,  
Yet words hesitate at my lips.  
How can I describe you who are so full of contradictions,  
So full of extremes?  
You, whom the brave fear and yet even sinners love.  
Is it possible for such a little boy to know such a  
giant paradox?  
Only by your Grace do I love you more than before,  
Only by your Grace can I surrender to you a little more  
than before.

It is only since I have been back in Australia that much of what happened to me in India is falling into perspective. When you get close to Baba, He takes over and things begin to happen with an intensity and speed over which you have no control. You become caught in a whirlwind that sweeps you off the ground, knocks all the rough edges off and then sets you down again - but all the time He is showering you with His Love. Sometimes by His Grace, you can experience His Love, not just as some sweet mode of behaviour but as a tangible substance that flows through you and everything around you like the sweetest golden syrup.

Baba is not just one person - He has many different faces. Baba's sweet face, the face of Krsna playing His Flute, is what I desired most of all. All human beings search for sweetness in their lives, perhaps especially Margiis. The greatest unspoken desire I had was to experience that special sweetness which is Baba. This is a most difficult thing to describe but bit by bit, Baba revealed to me how everything associated with Him is permeated with sweetness - not just His smile, or kind words, not just the care put into His garden, the love poems written in Bengali script and hanging amongst His garden flowers or His picnic basket so carefully prepared for field walk - but also the toughness and sternness of His organisations.

But the greatest blessing of all was to discover the sweetness inherent in the various Tantric lessons that I had been practicing twice a day for several years. The spiritual path is indeed a very long path and there are whole worlds, whole new dimensions of experience that the beginner cannot even conceive of. How foolish to think that the whole of our spiritual experience is wrapped up in rules, regulations and definitions. In India, I caught glimpses of the magic and mysteries of the unfathomable spiritual path. This was not so much the result of being in India as it was getting caught up in Baba's whirlwind. Sweetness is the magic that converts a mere intuitional practice into a spiritual experience.

Then there is another face of Baba - Baba the Magician. Baba did not perform any "miracles" as such in our presence (although the way He looks at you and the times He chooses, such that you know that He knows exactly what is going on in your mind, is surely a miracle in itself). But we heard many stories of Baba's mysterious deeds and during worker's meetings, we heard that He was doing various "demonstrations", as a means of imparting special types of knowledge to His Avadhutas. For instance, at one meeting, Baba produced different aromas from His ears, eyes, skin, nose and mouth as a way of explaining some point about tanmatras.

We heard a story that Baba wanted to put a dinosaur fossil in His museum and that He led a party of Avadhutas to a very remote spot somewhere outside of Ananda Nagar. On digging, they just so happened to find a dinosaur skeleton, the tail of which is now in Baba's museum!



The find has created much interest in the scientific community because up to this point scientists had not believed that dinosaurs were to be found in India.

In the early days of Ananda Nagar, Baba gave a series of lectures on the pre-history of Ananda Nagar. Did you know that when the world cooled down from being a molten mass, Ananda Nagar was the first place to become solid? Baba also described the many fascinating fossils lying beneath the soil of Ananda Nagar. So excited were the Avadhutas that they immediately produced a book of Baba's lectures on the subject. When Baba found out He immediately ordered all the books to be burned because, He said, that the discovery of these fossils would create such a furor in the scientific fraternity that Ananda Nagar would be taken from our hands. Baba said that the release of this information would have to await the advent of Prout in India.

On another occasion, Baba explained how He knows the location of the priceless treasures buried by Krsna before he died. This knowledge again will have to await the coming of Prout. In fact I heard so many rumours of special gifts and scientific secrets that Baba would make known only after Prout was established - even in this little way He is protecting us from the immoralists.

The best mystery sotires I heard were the ones about the many people who are doing special works for Baba but who are unknown to the workers in His public organisations - but this is another story altogether!

Then there is another face of Baba - that of the unrelenting worker. By usual human standards Baba is totally uncompromising and unreasonable in His demands for ever and ever more work. The mood which dominates Ananda Marga in India is WORK - die working and work while dying. The Central Office in Calcutta rings with the cry of God to Saint Francis: "NOT ENOUGH! NOT ENOUGH !" It hurts and many tears flow but Baba has the knack of getting ten times more work out of you than you ever thought you had the capacity to give.

But while Baba demands work on the one hand, with the other He offers the special gift of Love. If He did not make it possible for us to love Him, how could we ever do the work?

So far I have not said anything about my physical meetings with Baba or what He said to me. Some of it has been written seperately, but the strange truth is, that the external manifestations of being with Baba are not as important as the internal experiences. I don't expect it would be the same for everyone but for me, I had to wait some weeks (and still it is happening) before I understood the games that Baba played with me while I was actually with Him.

One example was my personal contact.

Personal Contact (P.C.) is a particular meeting with Baba where He gives you His undivided spiritual attention. I went to India wanting to have P.C. and expecting to get it. What a silly little boy I was! Over my first weeks in India Baba put me through an accumulation of emotionally exhausting experiences and reduced me to a state where I did not even expect a smile let alone personal contact.

Finally, one morning the thought appeared in my mind that I should prepare myself for P.C. by having a shower and putting on clean white clothes that quite by coincidence had been dry-cleaned the day before. Several more obstacles had to be overcome but eventually I slipped from the chaos and noise of the main office into the serene infinity of Baba's P.C. room. Baba was lying on His left side on a low bed. After I had done Sastaunga Pranam, He beckoned me to sit on the floor close to His bed, so close that I could not focus my eyes properly on His face. His shining skin and sparkling spectacle lenses filled my vision.

Baba said several things to me but the main import was that this physical human body is a "mere mechanical device" that should be used only for doing great service to the human society.

The reason I have explained all this however is only to set the story to come. Despite my physical closeness to Baba and despite the very sweet way in which He spoke to me, when P.C. was finished there remained in my mind some vague unanswered dissatisfaction! "Why was P.C. so important?"



It was not until two weeks later and only after some more much needed purification that Baba started to answer that question. Through personal revelation and through the most beautiful satsaunga with an Avadhuta, Baba showed to me and Giita that personal contact is not just a kindness extended from Baba to His Margiis but an occasion of supreme importance and fundamental significance in the life of a spiritual aspirant. Baba showed us how experiencing the painca-tanmatric form of Paramapurusa (that is, having physical experience of the special physical form that Paramapurusa may take on occasions) is not just another beautiful spiritual experience but that at some point it is absolutely necessary for further progress on the spiritual path. Baba showed us that this was not just so for Margiis but for all spiritual aspirants - all those through history and all those yet to come. And then He showed us just some of the suffering, the years of torment, tears and yearning that traditionally a spiritualist must pass through before Paramapurusa will take a painca-tanmatric form and appear before His disciple. And Baba showed us what an indescribable gift of love it is, that He should have allowed Giita and I to be on this planet at the same time as He; that He should have allowed us to see His tanmatric form with such ease, with such simplicity as has not been possible for thousands of years.

Really it is a boundless blessing for any person to be able to say, "I am alive while Paramapurusa is on this planet". How much more of a boundless blessing (even mathematicians have degrees of infinity!) is to be able to say, "I had the spiritual impact of His physical presence not because I earned it, not because I realised its importance, but just because He wanted to give it to me". BABA!

Having seen Baba and having had just the slightest glimpse of the significance of seeing Baba, it is impossible to remain casual or diffident about His prospective trip to Australia. I HAVE to see Baba again. You have to see Baba again if not for the first time. Baba coming to Australia will be not just a personal event, nor just a collective Margii event; it will be a collective Australian event. It will have an impact on the whole of Australia giving it much speed.

One sister from Berlin sector said to Giita that the difference between before and after Baba going to that sector was the difference between night and day.

Such is His Love...







## U.K.K.

The last UKK, held in January, was characterized by its warm family feeling and spirit of unity. Pictured here is Jinan-eshvar with his camera. He is studying Film and TV and hopes in future to use the media for pracaar. Also pictured is Khajit the magician and Bharat the 'storyteller.' And straight out of the Mahabharat is the great archer Arun.









# BABA SPEAKS

While Giita and Bhaktaviirya were in India recently, BABA spoke and enquired about the Australian Aborigines on numerous occasions. It was as if the only thing that really concerned Him about the country was the welfare of the Aborigines.

The following is a rough account of the occasions on which BABA spoke on the subject. Some of the descriptions are secondhand and incomplete. Where quotes are used, they should be fairly accurate.

The first occasion was to Jayanta before Giita and Bhaktaviirya had arrived. Baba asked Jayanta about the work we were doing with the "Australian Maoris". He went on to say, "...without creating any racial hatred, you have to make them aware of their socio-economic oppression. This will make them into a strong movement." Then in another fieldwalk with Jayanta, on Feb. 20 Baba asked if the 'maoris of Australia' understood English and if there were many native languages. He commented that the Aboriginal language is not fully developed because it has no script or literature.

To Bhaktaviirya ("such a little boy") on the 25th, Baba asked,

'Do you boys and girls know the tribal dialects?'

'No Baba,' replied Bhaktaviirya.

'There are many dialects, but you should learn the more important ones.'

After a short pause, Baba asked,

'Do you understand?'

'Yes Baba,' replied Bhaktaviirya.

A few days later, as Baba was entering the office, He asked Jayanta if there was an Aboriginal society i.e. samaj.

'There is one just starting Baba' replied Jayanta.

'Do you know the maori dialects?' asked Baba.

'No Baba,' was Jayanta's reply.

'Then you should learn.'

Later, on March 3rd, Baba again raised the subject. This time it was on the occasion of Didi Cinmayi's arrival. She had just presented a large book on the Aborigines. Baba accepted sweetly and then gave a discourse on the origin of them. Bhaktaviirya was standing right next to Didi and was quite vexed that he didn't have a pen and paper. However, he did manage to get the gist of what Baba said. The discourse left Bhaktaviirya in a confused state of mind, perhaps due to the complex nature of the talk.

Baba explained how there were two migrations to Australia - one from India to the West and South of the Australian continent and the other from Polynesia to the north and east. (This dual migration theory is still hotly debated by anthropologists but Baba seemed to have no doubt in His mind).

The Maoris of New Zealand and the north east aborigines were both from Polynesia. Baba didn't give any clue as to the date of the Polynesian migration nor whether the migration to Australia occurred at the same time as the one to New Zealand.

The migration from India occurred very early in the evolution of the human race when Australia, South Africa, parts of Indonesia, Ceylon and the Indian subcontinent were closely linked by land bridges and formed a united land mass known as Gondwana land. This continent broke up through continental drift. At this early time Baba explained that there were no Himalayas and northern India was under water.

Baba also explained how the negroids, Austrians and Dravidians occupied different parts of the continent but gradually began to interbreed. (By this time Bhaktaviirya was pretty confused.) As a result of some type of pressure the Austrians began to migrate south via Ceylon, the Andaman Islands and New Guinea to Australia. Bhaktaviirya got the impression that the Polynesian aborigines are also indirectly of Austrian origin.

While Dada was with Baba, He inquired as to what work Bhaktaviirya was doing. Dada answered that he was the secretary of the Samaj in Australia. Baba asked if he were a Maori, and whether or not there were any Maori Mar-giis. The answer to both questions was no. Dada then mentioned that in



# ON MAORIS

Australia the 'maoris' were referred to as 'aboriginees'. Baba stopped walking to explain in detail the meaning of the term 'aboriginee'. It is of latin origin and means the original or indigenous people of a land. Aboriginal is a general term - for example, the maoris of New Zealand are also aboriginees. However, the term maori is a specific term which refers to the racial strain of people who inhabited Australia and New Zealand.

"Were you there when I was explaining to this little girl from Australia (Didi Cinmayii) about the maoris of Australia?" Baba asked Jayanta on an evening fieldwalk. He explained to Jayanta that the maoris are of austric origin and that the word 'Australia' comes from the latin word 'Australi' which means the original home of the austric race. Then He described the structural facial features of the austrics - demi-colored hair, ie not quite black like the negroids), medium stature, lower lips bulging-out, eyes tilted down and high protruding cheek bones. While explaining, Baba was twisting His face to demonstrate.

From all this it is quite clear that Baba wants us all to be concerned about the fate and development of the aboriginees.

## LETTER FROM PM



Acting PRIME MINISTER

CANBERRA


Dear Sir,

I refer to your letter to the Prime Minister of 4 October 1980 concerning the Australian Government's attitude towards Ananda Marga.

I am advised that you met last year with the Minister for Immigration and Ethnic Affairs when you discussed, in particular, a visitor's visa for Mr P.R. Sarkar. As Mr Macphee indicated to you, visa applications by Ananda Marga members will be treated on their merits, as is the case for any applicant. Similarly, the Government's response to the granting of citizenship, passports and other forms of assistance to members and associates of Ananda Marga is in no way different to that it would give to other organisations or individuals.

The Government is conscious of the necessity that authorities concerned with the maintenance of peace and order in the Australian community exercise this authority with due regard for the freedoms of members of that community.

Yours faithfully,

  
(J.D. ANTHONY)



# Pilgrimage Pt.2

The second part of my pilgrimage was even more inspiring and enlightening, as I had some precious moments with the Lord. We arrived at Central Office Calcutta on January 17, 1981, and I was immediately put through a test. I applied to be in the group for Baba's garden and museum demonstration. The list of 22 people was already prepared and invitations to all these people had already been sent. Now I had to give all the details of my work, its extent, and how many people were benefitted by my work. Then there were a number of 'ifs' to have my application approved. If someone from the list of 22 does not turn up, if Baba approves my application, if I understand Bengali as all other invitees were Bengali speaking, I may get a chance. If I do get a chance I will have to cancel my booking for the return journey to Varanasi, as the demonstration finishes quite late in the evening. During so many ifs I wasted no time in deciding to take my chance, to cancel my booking and have the return journey the next day – which is not an easy task in India, particularly on such short notice.

Anyway we stayed in Central Office till Baba came for His usual official work and we satisfied ourselves by just having Darshan of the Lord. Rest of the day I spent in queuing up to have my booking cancelled and arranging a new booking; without food and water and I enjoyed every bit of it because I had my eyes set on the lotus. Anyway I think I passed this test. When I rushed back to Central Office it was already 7pm. After a quick bath we rushed to Baba's house, as He goes for field walk anytime after 8pm. On the way we bought some flowers and garlands. I was told that if I want Baba's attention I must let my presence be known. Baba likes people to be bold and frank. We waited in DC room downstairs, did our sadhana till 10pm, when we were informed that Baba was coming out. We went and stood near the door of His car. When Baba was still several feet away I said "Baba we have come from Australia". Very sweetly Baba replied "Have you? When did you come?" "On 29th of last month Baba. We attended DMC at Anandanagar."

"Did you! Was the programme good? Was it interesting?"

"Yes Baba. It was very very good."

"Not only interesting Baba", another sister replied. I had some seeds of Australian native flowers, collection of Australian sands, some sweets and flowers arranged on a steel tray which we took from Australia. Extending this tray towards Baba I said, "Baba we have waited 12 years for this moment. We have brought some seeds of Australian native flowers, Baba."

"Are these to be left here or taken back to Australia?" Baba asked.

"To be left here, Baba."

"Alright", and He took the tray from my hands and gave it to Dada Ramanandaji. Then Regi presented the garland to Baba. He took the garland and said a few verses of blessing in Sanskrit and gave it to His P.A. We did namaskar to Baba, which He replied very sweetly and went into the car. This was our first encounter with Baba which left us with very elated but incomplete feelings, as I did not get the chance of fieldwalk that night. It will not be true to say that I was not disappointed. But I was prepared to face any disappointment which was going to come my way because I was, and I am, certain that Baba gives us everything at the right moment, and if I don't get any I will accept that my right moment has not come. Anyway Ramanandaji told me to try next morning. Next morning I arrived at Baba's house at 9.30am, did my sadhana in the room downstairs and was hanging around in the garden. Then we queued up as Baba was about to come in. At 11.30am Baba came out but through a different door. Therefore we all had to rush to the other side of the car. During this rush I was left behind, but from a distance I heard Baba asking Ramanandaji in Bengali, "What is the name of the doctor who has come from Australia?" I was filled with joy.

Ramanandaji rushed to me, "I forgot your name". I whispered "Jitendra". But before Ramanandaji repeated it Baba said "Oh yes, Jitendra". This was an indication that I was going for the field walk. Ramanandaji pointed me to get in the



car's front seat, which I did. Baba sat in the back seat, and with Him another brother. Baba asked in Bengali, "Who is in the front seat?" "Jitendra, Baba", I said. "Oh yes, Jitendra", Baba said, and started talking to the other brother in Hindi. Then there was a silence. I grabbed the opportunity and asked "Baba, when are You coming to Australia?"

"Australia", and He laughed very sweetly and repeated, "Yes, Australia".

"Australian margiis are desperate to see You Baba. When we go from here we have to act like Udho (one of Krishna's disciples who used to take messages from Krishna, when He left for a distant place Dwaraka, to His devotees in His birthplace Vraja. The devotees used to surround him and ask him to describe his meeting with Krishna in every detail). Baba smiled and remained silent. I asked again "Baba what should I tell them when I go back?" Then Baba said the following:

"You tell them to work very hard. When there are margiis in every block, in every corner of the country, I will come. Australia is a very good country for pracar work, one of the best. People are very dynamic. They can do a lot of work although they are so few."

Then Baba started talking to the other brother. Few minutes later there was silence. I broke the silence again, "Baba, people in the West find it hard to reconcile the two facets of Krishna's life — the Vraja Gopal Krishna and Parthasarathi Krishna."

"That is the topic of today's general darshan. This will be one of the series of discourses I am currently giving on this subject, which I hope to finish by the beginning of March, and by the end of March this will be compiled and published in Bengali. It is simultaneously being translated in Hindi and English. These will be published soon after. That will clarify lots of things." There was silence for a few seconds and then Baba said again "The book will be named 'Namami Krishnam Sundaram'."

"What does it mean Baba?" I asked.

"It means charming Krishna I salute to Thee", Baba replied. Then He asked me, "What is your mother tongue?"

"Hindi, Baba", I replied, because I had forgotten that Hindi is actually not my mother tongue, which I usually speak in India. My mother tongue is actually Bhojpuri, which I was told later Baba loves to speak. But I had missed my chance.

"Not Urdu?" Baba asked again. Urdu is a language formed by the mixture of Arabic and Hindi.

"No Baba", I replied.

"In Urdu it means ——— " and He translated it in Urdu. It sounded funny. He laughed and repeated it and laughed again.

After a short silence Baba said "Sometime ago I gave a series of discourses on Mahabharata, people of that time, their lifestyle and their problems, in detail. The original talk was in Hindi. It has been translated in English and is being done in Bengali."

"Has it been published Baba?" I asked.

"I think it has been done in Hindi and English, because it is currently being done in Bengali. When you go back to the office inquire about this book, English or Hindi, either will do for you. You should read it", He told me. When I went back to the office I inquired and to my surprise I already have this book but I have not read it.

Then Baba started talking to the other brother in Hindi, "I was going to send you some plants to grow in your garden but I was told you have no garden, you can only grow them in pots." My mind started ticking over at a bit lower level. I was thinking, 'What about us Baba — the margiis in overseas countries. We are also Yours.' Immediately Baba turned to me and said "You cannot take plants overseas because they don't allow soil in the country. You can only take little mosses. But you can take seeds." I almost froze because momentarily I had forgotten that I can't think outside of Him. By the time I recovered we had arrived at the jagrti.

After attending to official duties Baba gave His usual Sunday General Darshan, ie. on the same day as my field walk. His discourse was a continuation of the series mentioned above. The topic on the day was Dvaita-Advaita (Dualism-Monism). It was in Bengali and I could only catch a fraction of it. In this talk Baba differentiated between the terms to unite and to unify. In unity, two entities come in close proximity to each other but never merge in each other, eg. sand and sugar mixed together. The attraction for Parama Purusa brings the jiiva in close proximity to Him but they do not merge. But when they unify, jiiva merges in Purusa like sugar in water, losing its identity. This is called unification. It is the unification which should be your aim. During this GD I was const-



antly looking at Baba, as I was within five feet of Him, and at times went so far away from everything to where I was with Him alone and was not able to hear His discourse.

After GD Dada Tapesvaranandaji announced the names of those whose applications were approved by Baba to attend His garden and museum demonstration. I was asked if I will be able to understand Bengali, as it was going to be in Bengali. I replied in the affirmative, not because I had any misunderstanding about my knowledge of Bengali but because I just wanted to be with Baba even if I did not understand a word He said. It is fulfilling enough just to keep looking at Him. Anyway my name was 22nd on the list; the knower of all knew my feelings even if I did not strictly follow Satya. We were instructed to go to Baba's house immediately. We assembled in the DC room downstairs where Ac Vijayananda Avt, who is Global Education secretary, came to join us, as Baba had invited him to take notes during the demonstration. Dadaji asked us to introduce ourselves individually, following which he spoke to me at length on various subjects including Suva Sector. It was a very enlightening talk. Such an opportunity for so much satsaunga was another feature of our pilgrimage. Persons planning to go to Calcutta will be better advised to make full use of such opportunities, because satsaunga with so many Avadhutas and Avadhutikas has been a very significant experience in my trip. I got so carried away that it became 3.40pm and we were asked to come outside as Baba was coming out.

We rushed outside. We stood in two queues, eleven in each. Baba came rather briskly and very happily He started in English, "Welcome ladies and gentlemen, I cordially invite you to join Me in the demonstration of my garden and museum. I hope our association will be a happy one." Everyone together exclaimed "Baba!". I was surprised because it was supposed to be in Bengali. I was the only one who was for English. His welcome in English filled me with joy, not because of the preference for English, but because of His concern for me. How much He cares. At that moment I felt the real spirit of when Baba says "You are never alone, I am always with you." Then we had to introduce ourselves individually, including our position in the organisation.

After the introduction Baba started right from the main gate of His house, by explaining the jasmine which is creeping along the arch of the gate. He was still talking in English. I was feeling happier and happier for this special care from the Lord. Then suddenly He stopped and asked, "Should I talk in English or Bengali?" My shout of "English" was drowned in 21 other shouts of "Bengali". But then Baba very innocently asked, like a child, "Why not in English?" All others again shouted "No Baba, Bengali". By this time I was so much overjoyed that I thought, 'Baba now I do not care which language You speak, You have given me enough. I will let the others have their share.

You all must have heard a lot about Baba's garden and museum. I do not want to go into the details except to mention some personal feelings. There are a great number of plants so systematically arranged in such a relatively small place that even botanists find it hard to trust their own knowledge. Plants from all over the world have been brought to grow under totally unfavourable conditions. We were told that there are more than 5000 varieties of plants and trees from different parts of the world in Baba's garden. They have been brought from contrasting climatic conditions: some from equatorial regions, others from temperate, pacific, arctic and antarctic regions, and they are flourishing in very unfavourable conditions. In such an event there is probably some message for us Human Beings.

On and off during the demonstration Baba used to start talking in English to make sure He had not forgotten me. When He used to move from plant to plant, sometimes I would be far away from Him because of the good sized crowd, but when He moved to the plant near me I would be very close to Him. Baba's eyesight is a bit weak, therefore Didi Anandakaruna first tells Baba the name of the plant, then Baba talks all about it. Didi has the whole garden at her fingertips. At one stage I was very close behind Baba. There was probably a distance of six inches between us. I suddenly felt that a beautiful fragrance was radiating from Baba's body, which cannot be likened to anything I know. Gradually this smell was taking over my conscious mind, and I started floating in it when Baba suddenly turned back and I was face to face with Him, very close.



He grabbed me by the forearm and asked me in Bengali "Do you understand Bengali?"

"Yes Baba", I replied. Baba smiled and asked me again "Are you understanding Bengali?"

Suddenly I realised what I said before, and I corrected myself, "Fifty per cent Baba".

"Only fifty percent! Not cent percent?" Baba said jokingly.

"No Baba", I was elatedly replying, but I was flying somewhere else. Guru's physical touch is a rare blessing. Ahilya, a historical figure, was cursed to become stone by a Rishi. When her stone form was touched by the feet of God King Rama she became human again and immediately was liberated.

By this time I was completely blissed out. Baba continued the demonstration. He was in such a good mood that day that even the air was blissful. After finishing the front garden Baba took us to the museum which is downstairs. This is mainly a collection of fossils, including those of crocodiles, fish, dinosaurs, rabbit, hippos, lions, serpents, monkeys, hyena, antelope, tortoise, etc. In the room His chair was brought, Baba sat on it and we sat around Him on the floor. He suddenly asked in English, "Where is Jitendra?"

"Yes Baba", I replied.

"Are you understanding what I am saying?" Baba asked me.

"Yes Baba", I replied.

"Are you relishing everything?" He asked again.

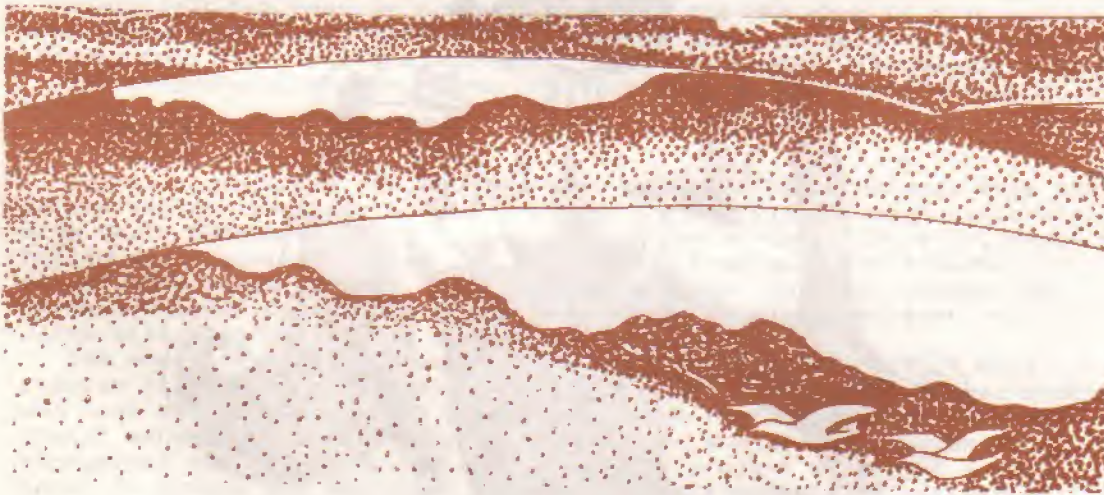
"Very much so Baba", I replied.

"Very good, very good", He said, and then carried on with the demonstration.

The demonstration continued on the front and back gardens, then to the museum upstairs and the garden on the roof. In this part of the museum there are gifts displayed from all over the world, in showcases in the hallway outside Balaram's room. In another room there are paintings depicting Shiva's life high up on the wall. On the floor they are still building cases with little clay models displaying two facets of Krishna's life — the Vraja Gopal Krishna and the Parthasarathi Krishna. For the benefit of those who are not familiar with these two terms I will try to explain them a little.

In the early part of His life Krishna remained in the city of His birth called Mathura, also known as Vraja. Gopal means one who looks after cows. It also means one who looks after His devotees. In this phase of His life He preached, taught sadhana and created devotees and moralists. So He is known as Vraja Gopal Krishna. In this phase He brought about the internal revolution in the inequalities i.e. psychic and spiritual. Then in the second phase, by means of these moralists, He manifested the battle of the Mahabharata, thus bringing about political, social and economic revolution to establish a Moralists' society. In this phase He was called Parthasarathi Krishna.

As I see it Baba has been playing the role of Braja Gopal Krishna so far, and probably the time is ripe for assuming the role of Parthasarathi. After finishing the museum we came down to the main part of the garden on the right side





the house. And when it came time to close it was 7.45pm, approximately four hours from the starting time. Baba finished with the remarks in English, "My dear ladies and gentlemen, I hope you have enjoyed this demonstration. I hope our association was a happy one. I hope it was not too much trouble for you." Among the noise of "Baba, Baba", Baba did namaskar and left. Then we were led to the DC room where a number of Acaryas were waiting. We were asked to describe briefly our experiences of the demonstration, which we did, and then I left the room to walk from Baba's house to WWD office, which is more than two kilometres. I was so deep in pleasant thoughts that how this distance was covered, what route I took, what places I passed on the way I do not know.

I arrived at WWD headquarters at 9pm and met a number of Didis, all very warm and polite, full of sisterly love, but most of all I met Auntiji (Didi Anandabharatiji). After asking me my experiences she lovingly asked me to have my meal there. Then only I remembered that after having my breakfast at 8am I had not taken a drop of water, rather I had not felt the need for food and water all day. Who has need for these things anyway if the mind is deriving its nutrition from the

great Source. I had about an hour and a half of conversation with Auntiji to finish the day in such a pleasant way.

Next day we had Darshan of Baba in the Central Office when He came for official duties. In the afternoon we had to leave Calcutta. Most of the Acaryas came to wish us goodbye before we left the jagrti, and then we proceeded to the WWD office to wish the Didis goodbye. Everyone was so hospitable and warm that we felt at home for those three days, and when leaving it felt as if we had been living there for years — what a family!

This was my personal experience which may or may not be like that of others. But whatever I have expressed in the above article is a very tiny proportion of what I felt. Before I conclude this article I want to give a warning to the potential visitors to Calcutta. Do not try to fit Baba's routine to yours. Baba follows a strict routine. Your routine should be modified to that of His. And also rise above all physicalities. If you have these two qualifications along with the desire for Him, your trip will be extremely blissful.

Namaskar brothers and sisters,  
Jitendra.





# Sectorial news

## Melbourne

We now can have Dharmacakra at the sisters mansion which houses their training centre and school building in Fitzroy, Melbourne. The building has more than a dozen rooms, two of which are small halls. One is the school classroom and the other (which used to be the chapel for a morgue) is used for collective functions: Dharmacakra, meditation classes, yoga classes, self-defence classes, film nights, etc. We are also planning to hold regular RAWA (Renaissance Artists And Writers Association) cultural evenings there.

We have been running two 12 week meditation courses in Melbourne and a third has just started at the Down To Earth centre in Richmond. DTE also offered to organize other courses, such as Yoga classes and Women's Strengthening Workshops, which are just starting.

Dharma Pracar in the whole of Victoria has been very successful - more than 20 people have taken initiation, not just in Melbourne but also in Ballarat, Warnambool and Shepparton. During Dada Nalinaks'a's successful tour of 5 Victorian towns (Shepparton, Bendigo, Ballarat, Warnambool and Geelong) attendance at lectures was good. Programmes were conducted at the orientation weeks at the tertiary Colleges in 4 cities, also with good response. Ballarat and Warnambool especially were most inspiring and weekly classes are now running in Ballarat with 8 initiated persons attending and several others. A special introductory retreat is being held in the Dandenong Mountains outside Melbourne in May to enable our many new meditators in Victoria to enjoy an intense spiritual environment together.

In Adelaide the Renaissance Universal Centre next door to our shop, Clearlight Wholefoods, is developing nicely. We now have a meditation course, a massage course run by Jean Christophe-Burkhardt (see his article in the 3rd issue of Horizons) and a series on Progressive Socialism, which is intended to branch out into a weekly coverage of current socio-economic issues inviting speakers and using films to convey information.

Regular film nights will also be starting soon, and the next RAWA evening, compered by our favourite comedian - the one and only Kalicharan Brothers - is planned for just after Easter. A committee has been set up to administrate the centre and it has been given a facelift with a new carpet and sign above the door. The "Mind Slide Show" was shown there with a good response, as it was in several other places in the region.

Clearlight business is always increasing and the shop is also seeing some improvements in appearance. A new sign has been painted and the archway into the storeroom has been completed, as well as new shelving.

And congratulations to Ghananjanii and Amal on the birth of their son!

## Perth

Perth is presently one of the sector's real energy centers. More than 10 new sisters and several new brothers are carrying through sincerely with their Sadhana, giving us all inspiration by their activity, capability and dynamism. Perth is now also the home-base for a number of established Margiis, Vasu, Sita, Karun, Amalina, Turiiya, Ananta and Girija, Bhaktaviirya and Gita and Sahadev and Sarala. Satyavan and Sumitra will also be joining us here in June.

The most interesting news is the recent purchase of Perth's most popular vegetarian restaurant by Sahadev, Sarala and one inspired brother who have set up a company to operate it. The restaurant also provides social security for Karun, Suvod and Turiiya who are helping in its management and operation. We hope that this project will give a big boost to pracar and may also provide a platform for RAWA activities.

Our Sunrise School in Perth has also received a boost with the addition



# Nambassa in N.Z.

After several weeks of hard work and some hectic final preparations, we loaded up our truck and headed for the festival site. We were hoping for much, and eager to contribute to the event, which was billed as a five day 'village celebration' including spiritual and cultural activities, as well as presenting alternative lifestyles.

The truck broke down at the festival site gate, leaving us just enough time to erect the tent before night fell. Rain on the first two days was enough to turn the walkways into mudslides, and a flash flood swept away the bridge linking the campsite to the festival activities. However, soon Prakrti relented, turning on three days of perfect weather. The bridge was replaced, the mud dried up, and everyone was ready for a warm and happy time.

The Ananda Marga contingent consisted of about thirty people, active in four main areas: the Ananda Marga tent, the Spiritual Women's tent, the Aotearoa Independence Movement (AIM) booth and RAWA activities.

At the Ananda Marga tent daily workshops were presented on diet and health, asanas and meditation. Dada Vacaspati gave a talk on Tantra at the open air theatre and collective meditation was held twice daily.

Many interesting workshops were held at the Spiritual Women's tent, including home birth by Ina May Gaskin, raising your baby vegetarian (a popular one), meditation, asanas and women's health.

The AIM booth made a good impression in the action groups area, showing the need for Aotearoa (the Maori name for the country) to build its own cultural identity and remove the exploitation by foreign interests through the multi-nationals and obsolete colonial ties. The potential



of Ananta to the staff. To help the school financially a big raising effort was collectively undertaken, selling fruit during a one-day festival and over \$1,000 was raised!



of AIM was really felt, and initial projects include pressing for a change in the country's name from New Zealand to Aotearoa (the land of continuing dawn) and designing a new national flag to symbolise our true identity.

RAWA featured twice on the main stage with the Wellington RAWA band 'Spiritlevel' performing, and Radha vibrated the crowd with several of her original songs. Radha's new children's tape 'one Big Family' was also on sale (\$6.95 available from RAWA, Box 6096, Wellington). The RAWA people were also helping backstage.

Two margiis also gave separate workshops with the as yet un-named EMS group with which we are involved in Auckland, and these were generally well attended.

Forty-five people received initiation at Nambassa, thirty of these being sisters, providing many contacts and opening up pracar possibilities in many new places. The nicely prepared pracar boards outside the AM, Spiritual Women's and AIM tents made a very positive impression and were read by thousands of people. On the last day Kamajit and Devaki were married in a blissful ceremony, with many people coming and enjoying the spirit of the event.

Festival guests included Ram Dass, Steven and Ina May Gaskin, and Eileen Caddy of Findhorn. There were workshops on every conceivable topic from Tai Chi to Yurt construction (a Yurt is a Tibetan style round house) and most of the established spiritual and social action groups were represented. There was music, dance, poetry and constant activities, and entertainment for the children. The festival closing ceremony was really nice, with thousands of us gathered in a huge circle for 10 minutes silent meditation to give the love and energy of Nambassa to Humanity.

The festival demonstrated that people of varied ages and backgrounds can come together in a harmonious way to learn and share and grow. Though a baby step, this year's Nambassa was something of a landmark and catalyst in the fast growing movement aiming at building a meaningful and supportive social environment. There can be no doubt in our minds that Ananda Marga has a vital role to play as a driving force in all areas of this development.



Discussion with Ina May Gaskin from the Farm in the U.S.A.



Discussion on vegetarian child rearing at the womens' tent.



Ananda Marga wedding.





Margiis at work concreting the basement floor of the newly purchased jagrti in Auckland.



Opening night at Kapi's photographic exhibition in Auckland.



This month Suva Sector is welcoming two new Acaryas to the Women's Welfare Section, one for New Zealand, who is already touring and focussing on consolidating the school started in Nelson by Radha, and the other for the Global GVTC in Melbourne, Avta. Ananda Brtati, presently taking over the Training Centre. Didi Ananda Sampurna will become Sectorial Women's Welfare Section in Charge and Didi Cinmayii will take up Sectorial GV work - so we look forward to a great leap forward in WWS activities in the sector ready for Baba's visit!

In the past few months pracar activities have really begun to bear fruit with more than 100 sisters taking initiation in New Zealand, Australia and some of the Pacific Islands; new sisters' units are springing up as sisters in smaller towns and villages become established in their sadhana, and ideas and publications for further pracar for women are being designed and printed.

In New Zealand, Didi Bhrtadaya initiated about 40 sisters at Nambassa Festival. She held workshops and from a sign which simply advertized "free meditation for women" she was kept busy with a steady stream of sisters wanting to learn. Many new contacts with interested women around New Zealand were made. Didi Cinmayii also met with good results at the Down To Earth festival in Victoria. 50 women attended the first Women's Strengthening Workshop held there and liked it so much that another was held the following day, again with good attendance and several initiations. Good contacts for future workshops and the Women's Master Unit being planned, were made.

Didi Cinmayii recently toured Eastern Queensland and as far north as Cairns, following up contacts made with sisters in previous visits and making new ones through talks and workshops. The results of this tour were especially encouraging because in seven places, from Brisbane to Cairns, sisters volunteered to set up workshops for women in their area, for Didi's next visit. Didi has since been invited to conduct self-defence sessions at a workshop for youth in Townsville, and to run a number of self-defence, yoga and meditation and vegetarian cookery sessions at another community workshop for women in the Mackay area. Several yoga teachers in the Queensland area have taken initiation and are very helpful for being in touch with more women through their classes. One sister in Bundaberg, for example, is organizing a women's Yoga weekend for Didi's return.

In Melbourne, WWS energy continues to be concentrated and thriving with the Training Centre running with 5 trainees, since the UKK. Since moving to the new building the school has increased to 15 children and the LFTs there are always active in pracar, classes in yoga, self-defence, etc, school activities, enrollment drive, etc.

In the islands Didis have been working hard in the fields of pracar and education. AMJAS schools are running and Baba has specifically emphasized the need to increase the total enrollment to 50 children per school. The tropical monsoon season has given a lot of opportunity for relief work - cleaning up and caring for people in the villages in the wake of cyclones.

For some time now, a lot of energy has been put into expanding AMPS - broadening its base by going to new places, meeting and initiating people from a wider range of backgrounds, who are ready for varying degrees of involvement. New ways to introduce Ananda Marga Philosophy and practice to are being explored. In almost all places visited the response from women is particularly good. Many women are undergoing changes in consciousness, realizing the need to be more in touch with themselves and to develop their potential on different levels and to new depths. Workshops which focus on a variety of developmental ideas and practical activities are popular because women are looking for something more in themselves.



Natural health, self-defence, assertiveness, self-awareness, as well as yoga and meditation can be presented together, with a practical, wholistic emphasis which attracts women who might not normally be attracted by a lecture or talk simply on yoga or meditation but who are ready to start Sadhana when introduced from this angle.

The readiness and receptivity of women to spiritual ideas and practice and the strength that these brings out are becoming more and more obvious. New publications and poster, including a Tantra for Women booklet, Kaoshikii Nrtya leaflets and new posters for women's workshops, have been printed and further designs for posters, leaflets and a natural Health for Women workshop and Manual are being worked on.

Baba's special emphasis on prakar lately gives added impetus to build on these efforts to make contact with women who all over the sector are waking up to their potential and the many ways this can be expressed for women and society as a whole. No doubt in the near future, as we increase the number of sister wholetimers and Margiis in the sector we will see an even greater renewal and increase of the expressed potential of sisters to "move mountains", both in terms of concrete projects and in the example of a distinct and co-unified movement that gives dignity, strength, cohesiveness and speed to the Ananda Marga movement as a whole.

BABA NAM KEVALAM

"...In fine, how can a woman suffering from melancholia and inferiority complex in spiritual level approach Parama Purusa? Her thought would be about her low caste, her sex and her meagre rights and privileges; and how near could she approach Parama Purusa? At best she could fumble about a corner of His veranda staircase and not much more than that. The opportunists started launching propaganda also that none could get salvation with the body of a woman. To get so she should die to be reborn as a male. I discussed this issue openly a few years back that this thing was unsocial and that such utterances were anti-humanitarian; and those who indulge in such tirade, exploit the womenfolk indirectly and want to impede the progress of the entire Humanity. You must be very vocal against such unsocial elements.

"You must not tolerate such unjust action and attitude since such unsocial measure would not only harm the women race or a section of the society or the neglected and repressed section of the society, but also a tremendous section of the human society which would eventually ruin the entire human society through gangrene. You must not allow such a ruination to take place since you have become sensible to enable you to proceed in a practical manner. Victory would be yours..."

-- Baba (from an

English translation of a discourse entitled "Four Strata in the Advancement of the Human Being", 19-11-80)



# Times in India

by Paresh

Namaskar brothers and sisters,

My magical mystery tour of India started in late December, with no time to adjust to the culture shock, and then straight off to Anandanagar, with six brothers from the United States and Germany, on the night train.

The effect, on arriving at Anandanagar, was immediate realisation that this is a very special place on earth. We met Dada Cidghadananda and he set us up in the College. One grows into the immersion of silence and peace, leaving city energies behind to breathe again, and Dada Cidghadananda highlights the effects with his presence of belonging in this land that one comes to feel as home.

The first day I had my first glimpse and then the full sight of Baba. The beginning of a change that transformed me greatly by the time I finally left India two and a half months later. Baba was arriving from Calcutta with His entourage of

Avadhutas, come to join us plus the many Acaryas, Avadhutas and Avadhutikas who had already arrived. One is swept with the excitement of Baba's arrival, and then He emerges from His car. One tries to be calm as He passes, all the memories of what others had said about seeing Baba in the past flooded into me, and expectations of bliss and other silly thoughts, but I felt my manipur cakra spin, and all the clash and problems I came to India with burst up out of me and I was left with Baba entering His house and me standing trying to control my clash.

One discovers the lifestyle of Anandanagar swimming in the river that flows down by Baba's house, getting water at the well and drinking the sweetest water I have ever had, meeting my fellow margiis from other lands, meditating on Tantric sites of saints of old, walking around exploring Anandanagar, eating the indigenous rice, dal, sabjee and puri, experiencing the beautiful sunsets and sunrises, and volley ball matches. But the best aspect of one's stay there was of course seeing Baba morning and evening, when He went on a field walk and the very special Darshans He gave most evenings.

The first days were very special because so few people were there and many of us were westerners. Baba gave very sweet Darshans to match the sweetness of His devotees from all over the world. The Germans and Italians I found particularly subtle, and some of their bhajans were the most beautiful I have ever heard. And so too was Baba pleased by them. We were on the porch of His house and we were at His feet as the bhajans were sung, and then He followed with His Darshan. I only remember one in particular I'm afraid due to the problems I was having at the time. I didn't record anything but I'm sure His Darshans at this very special time will appear in print somewhere in the United States or Germany.

One of His Darshans was explaining to us that when the devotee sings kiirtan, the nucleus, Parama Purusa, can't help but come to the devotee. He must come. And when the devotee does his sadhana he approaches Parama Purusa at an accelerating pace. So we should all do kiirtan before sadhana to accelerate that merger we all desire and that Baba desires. He gave this Darshan with hand movements that were precise and a wonder to watch, demonstrating the approach of Parama Purusa and the devotee by doing sadhana and kiirtan together.

During the DMC all the brothers did lalita and kiirtan at the end of which Baba asked everyone to dance kaoshikii. Everyone was ecstatic at being able to do this for Baba — ten thousand brothers at once, it was extraordinary. I remember thinking what it must be like for so many to do Tandava together. At the end of this Baba said, "The kaoshikii was very good, even the people who cannot do kaoshikii were very good." This triggered off much laughter and sweetness.

Of course this was all great, and for what came next I was totally unprepared. Baba proceeded to do His Mudra, saying while doing it, "Let all suffering come to an end, let all know happiness and joy, let all come unto me." It was something to this effect, anyway. At first many Indians were whimpering, some going 'Baba' very loudly, flapping out here and there, and as the Mudra



proceeded more and more of them started reacting. I was right in the midst of it all with the Avadhutas right up in front of Baba, and at about the seventh second into the Mudra what were very calm, placid and together Avadhutas, became like the other emotional Indians, crying out 'Baba, Baba', with much devotion. On about the eighth second I suddenly had an intuitive vision of Baba being a doorway or entrance of a vast dimension, whose energy was pouring through Baba into the tent, filling it up with the most subtle bliss I have ever experienced. The whole tent peaked on this energy, and then subsided into an incredible calmness and quiet, as Baba stopped His Mudra.

Back in Calcutta the routine of Baba's fieldwalk, morning and evening, was followed with His stopping to take garlands from devotees, with His occasional conversations, namaskars to the people closest to Him. Baba tends to give special moments to especially vibrant devotees, giving them His sweetness, bliss and smile — having them go away on cloud nine, or giggling and very happy. This happened for me and an American sister from California named Kiirtanadevi. She was tired, and I had a headache from travelling in Calcutta during the day, and we were waiting for Baba to return from His evening fieldwalk. When He got out of the car He seemed to stumble slightly, and coughed. Flowing on the cough was a packet of bliss that hit the two of us and sent us wheeling on a spiral of bliss, leaving us giggling and laughing, to the amazement of everyone else around. I think I was smiling till the next morning. Baba was smiling and laughing, knowing full well what He had done to us. We were ready to be triggered and so He did it.

Again many Darshans occurred that I didn't record, but Jayanta Kumara, Bhaktaviirya and Giita did, so when they return more tales of Baba will emerge. Life went on like this for two months, as I stayed a month longer than planned, doing some office work for Dada Pranavananda. Many things happened as you may imagine, that I could write about for ever, but that is impossible. By being near Baba my growth was phenomenal. I did nothing, but He reprogrammed much of my consciousness, taking away all the psychic and intellectual junk that cluttered my mind, leaving me with a peace, a light, a vision for this life. He has turned me into a devotee for the Lord instead of the intellectual analyser that I was,

and I left feeling much love for Baba and admiration and a desire to see Him again soon. The example that is His existence touched me, and has given me inspiration in how to organise my life. He has given me insights into His nature that will help my sadhana, and one night He gave a special Darshan to a few of us — after giving Jayanta his eight fieldwalk — that has given me a special feeling for PROUT, and a certain knowledge that He will make it happen, no matter how overwhelming the odds seem against it. He stared directly into my eyes, blessing me out, saying as if to me, "It is no dream",

I had achieved this by mid-February: I surrendered, Baba transformed, I loved, Baba gave me bliss, I struggled, Baba lifted me up. Towards the end I was getting too blissed and started slipping, but I held firm and then on the first of March, a Sunday, Baba gave me personal contact. He was the controller, I the controlled. I entered, reached out and took His hand, sat and listened, promising Baba to utilise my life for some noble purpose, forgetting my past and forging forward for humanity. He made me smile and gave His special blessing. This left my mind apexed like I haven't known for many years — and calmness again. Merging into what He had now made me, feeling the strength and harmony, and knowing much mental junk had dissolved.

I returned to Australia four days later, flying high on the experience, waiting for life to take shape around me and me around Baba. People say you can get ill after seeing Baba for so long, but I don't believe it. The night I left I had a sore throat and was unable to talk clearly. I offered Him a garland of tube roses and said "Kaman a chan", which means "how are you". Baba laughed at my Bengali and replied something in Bengali and then said about the flowers that they are from Mexico, and then breathing deeply He said "Night Aroma". Afterwards my sore throat disappeared and I could speak again.

Other events of interest were that at DMC because Anandanagar is our home and land, Baba gave fieldwalk to an American-Philippino sister a first for India. She was, to say the least, ecstatic. In the distance from Anandanagar is a mountain which Baba went to everyday. He brought back many objects of a spiritual civilisation dating back to the time of the Rishis that lived here on the



land that has never been immersed in the sea. He also discovered, or went to, the first fossils of a dinosaur found in India, disrupting the theories of scientists that no dinosaurs were on the Indian subcontinent. This was in the newspapers.

When Bhaktaviarya and Giita arrived, because of Giita's interest in Aborigines, Baba prodded for a Maori Samaj movement to be established here, and for Jayanta and Giita to learn Maori languages. Baba gave discourses on linguistics, explaining the use of the word Maori instead of Aborigine. They have the same meaning, but one's root is Sanskrit, the other Latin.

After our discussions, Jayanta wanted to put it to Baba when He will be coming to Australia. Of course there is the difficulty of actually getting around to putting a question to Baba, but He knew Jayanta's dilemma, so that evening Baba came out for field walk and stopped in front of us beside His car and said His namaskar to us all and asked our names. Several of us told Him our names and then He said, "Is that little boy Jayanta here?" So Jayanta got his fourth field walk in one month.

On field walk Baba was talking about linguistics, and mentioned that on a Qantas flight He once read some incorrect English. He then said that Australian English is different from American and British English. He then said, "I think now I will call Australian English 'Cosmopolitan English'".

During the dialogue regarding Qantas, Jayanta took the opportunity and asked Baba — would He be coming to Australia by Qantas in the near future? Baba replied that it was under serious consideration — all the time His usual smile and sense of humour beaming through.

While at Anandanagar I came very close to Dada Chidghadananda, the principal of the school there. He was my idea of an Indian saint, and he helped to straighten out many of my premature attitudes and ideas about Baba and the Marga, and we talked about how the rajasic energy that is found in many of the young margiis is not so good a thing when we should try to aim at that sentient harmony and balanced state of mind that makes a saint.

As I got to know Dada he eventually requested me to do something for the College by raising the money necessary for putting a roof over the head of the college students — on the incomplete Hostel they live in. A thousand dollars is needed but, as he said, this could be an Australian project, as other parts of Anandanagar have been funded by other nations. Unfortunately something like this is not top priority in the list of Ananda Marga projects in India, so to get work like this done depends on special donations.

Anyway, on the last day of DMC Dada mentioned it again in the morning, and I said that I'd do my best, depending on what happened to my life from here on. Anyway after talking I headed for the tent with some others when we saw Bab coming in His car over the hill for fieldwalk at the College. We ran and joined the fieldwalk. Bab stopped and talked with Dada Chidghadanand and Sunidananda in the College, surrounded by forty Indian and Western margiis. The passage was narrow so I stayed on the end and Baba spoke with the Dadas in Bengali. I heard the word "accommodation" several times, knowing Baba was talking about what Dada and I were only just discussing. He walked forward towards the end where I was, everyone stepping aside as He passed. He namaskared towards me and smiled a smile that touched me deeply, and so putting His approval on our conversation, and showing His desire for me to do this for Dada if I can. Obviously the sooner money is sent the better; I have the detail but it's all in Baba's hands as to what He'll do with me. Because at this stage it's a mystery to me, as is everything in this Universe but for Baba. Do I need to do like He said at DMC to everyone, "If you want to know what my movements are", with regard to going to the tent in the morning, "then you should know the Parama Purusa". It's a catch 22 we are caught in, and it's Baba's game, and nothing happens until He wants it done, and the way He wants it done. So with regard to Baba's coming to Australia, He's waiting till we're ready for His coming. So let's hope enough of us have seen through Baba's catch-22 and are doing that which He desires here.

Namaskar all.



# A personal experience

by Purna.

Before the UKK I was having that "throbbing with energy and dancing in ecstasy" feeling; Baba was dancing in my heart — it was almost like having Him on tap, turn Him on and the heart and soul get drenched! This bhava I had also when I first learned Baba Nam Kevalam mantra, and was still travelling, four years ago. Who is this guy making me feel like this, I thought then.

Everything belongs to Him though, even devotion. He can steal it away and leave you on dry, barren ground. Help! Without Him I am nothing. With Him I live. This lesson was to be one of my next hurdles at the UKK, and at the same time the further dying of my ego. During kiirtan I was often dry in my heart and wanting Baba to tear me apart and remove the last blocks that were preventing that spontaneous ecstasy of oneness with Him. I could feel, at the same time however, the collective Ishvara Pranidhana vibration smashing my ego and it clutching at last straws for survival. With constant auto-suggestion I could feel my ego realising it was on a loser and was facing its extinction and annihilation. It was literally bleeding to death!

As with fasting and sentient diet, for the physical body, the unwanted garbage is eliminated. Similarly with the mind. Unless one knows why the conscious mind becomes dirty as garbage is eliminated, as it comes to the surface, it can be confusing, especially for the new margii — why all this love for Baba, wanting Him only and I'm feeling crap in my mind? The pouring in of pure, divine food, into the mind (the receptacle) sinks deep and takes root and subsequently, fermenting, egotistic ingredients are uprooted and driven out through the surface of the mind. The more intensely this occurs, the more you know that kiirtan and sadhana are winning. One should feel blessed, therefore, that one is a favoured receptacle for being filled with divine food, and not miss the chance of collective kiirtan and sadhana.

In fact Baba says in 'Guide to Human Conduct', "the indomitable mental force aroused as a result of collective Ishvara Pranidhana will help you in solving any problem small or big on this earth ... Do not miss the opportunity of collective Ishvara Pranidhana wherever some of you conveniently meet together... The combined mental efforts work together so as to give rise to the expression of the higher signs in a very short time."

Back to the story, and a Baba dream at the UKK. My wanting Him and wishing to smash the brick wall between us to create that "always with Him" feeling, worked itself out in a dream. Baba was giving a discourse to many Margiis, and there was I drooping over the bench seat in front of me, groping and grovelling and crying uncontrollably, intensely for Baba, and expressing intense longing and desperation for oneness with God. It seemed to go on for quite a while, and I thought I'd been swimming in an ocean of tears when I awoke. I felt unchanged but somewhat drained, and walked down to morning DC with higher hopes and expectations, but little change in eventuality! The UKK was drawing to an end, and I was praying that something should happen to me before I leave, and that He return my (His) devotion to me. Baba was hearing me (He never misses a word or thought) and the wedding acted as a triggering mechanism, especially the poem and song "You and I are one". This was the ideation I had to adopt, of non-duality, and through the wedding and kiirtan after I was graced with the return of a flood of devotion, and looking at Baba's large photo He seemed to become alive, and the earlier dream was re-enacted with a flood of tears of gratitude returning to Him. Having to excuse myself I went outside to spill as many more tears as possible that were the bricks making the brick wall barrier between Him and me.

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### Hilton Inquiry Sparks Fresh Interest

Two Sydney Newspapers carried stories that the Attorney-General has begun an inquiry into possible ASIO involvement in the Hilton Bombing. The truth of this has yet to be proven but it certainly stirred up a lot of interest and controversy, this time at least in our favour. Even an interview on Channel 10 News with one person who was badly hurt in the bomb blast, raised much speculation. The ex-policeman, Mr. Griffith, said how upset he felt that it seemed as if his "own people" had blown him up.

### ACTU Head Receives Threatening Letter

During the Qantas dispute the President of the ACTU, Mr. Cliff Dolan, received a letter containing death threats and this letter was signed "Ananda Marga". When Dhruva spoke with Mr. Dolan he found that Mr. Dolan had not taken the threat seriously and thought it ludicrous that members of Ananda Marga would sign the name of their organization if they had really written it. In fact he had not intended to bring the matter to public attention, but his wife handed the letter over to the police out of her own concern, without his knowledge. Dhruva spoke with Mr. Dolan over the phone for quite a while and gave him a good background on the brother's case. Mr. Dolan seemed interested and sympathetic and agreed to look into it.

We feel this letter incident was a deliberate attempt to destroy the good work that has gone on with bringing the brother's case to public attention and to initiate action on their behalf, as well as to divert some of the attention that is now being focused on ASIO - such as its possible role in the bombing, and also the speculation that ASIO itself was idea inspired by a KGB agent.

### Up To The Penthouse

Believe it or not, Ananda Marga has finally made it to the pages of Penthouse Magazine. Their most recent issue had a long article entitled "Terror Australis" and a prominent section, with by-line, was devoted to us. The gist of the section was that although there are some service-minded people in Ananda Marga, there is a hard-core radical group known as Proutists. To quote: "They believe in a form of mystical violence which would cleanse the earth, and humanity would thus be reborn. Their creed was redemption through violence...The radical wing just described was and is the terrorist core of AM." However, just in case the reading audience would feel uncomfortable, the editor assured them: (that) "...the AFP's more realistic attitude towards AM eventually neutralised the organisation, and it no longer constitutes a threat." This conjecture, that the AFP (Australian Federal Police) neutralized AM reveals the authors' complete lack of knowledge surrounding AM. Overall, the article may give good grounds for a libel suit; something we will definitely be looking into.

### MORE PUBLICITY

The CAADA has been working hard since the February 3rd meeting to give as much extensive publicity to the case as possible. The "City Express" was present at the meeting and carried two excellent articles touching on possible ASIO involvement in the Hilton bombing. An article co-authored by Dhruva and Irina appeared in magazines and newspapers including the Legal Services Bulletin (a lawyer's magazine) and "Challenge", the official organ of the NSW Labor Party. Even the Sydney University newspaper carried some information.



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THE CITY'S ALTERNATIVE  
NEWS WEEKLY

Wednesday, April 22, 1981.

# FRAMED!

Special Report  
by PETER CARDWELL

## Victims of Bizarre Plot

• From page 1

on "reasonable doubt,"

Senator Evans said.

Regarding Seary's

charge there is a cer-

tain inconsistency in the

presentation of the facts.

Firstly, in a police in-

terview, Seary claimed

that Alister, Dunne and

Anderson held a conspir-

atorial conversation

about Cameron.

He alleged that the

three planned to harm

Cameron in some way.

Later in his court

testimonies this was

grossly expanded to state

that they planned to kill

Cameron and every

member of Cameron's

family.

These, and other in-

consistencies, cropped

up repeatedly in the

course of the trial and in Seary's

testimonies.

There are some inter-

esting questions raised

in the trial that have not

been fully explained yet.

For example, at the

time of the arrest of

Alister, Dunne and

Anderson, a bag was dis-

covered in the car they

were in (a car stolen by

Seary) which contained

gelignite.

Alister and Dunne

believed the bag contain-

ed paint as their in-

tention was to paint a slogan

on the wall of Cameron's

house.

When Seary informed

them that the bag con-

tained gelignite an im-

mediate argument fol-

lowed during which the

police moved in and

made the arrests.

The mystery which

is never solved in court

is where did the gelignite

come from, and why was

Seary never charged with

stealing a car?

There have also been

indications that the Aus-

tralian Security Intelli-

gence Organisation (AS-

IO) was connected with

the case, a point brought

forward by the Federal

Australian Labor Party

front bench, Mr Barry

Jones.

During the case the

defence counsel called

for John Seary's ASIO

file to be presented to the

court, the presiding judge

agreed and demanded

that it appear in court the

next day.

However, when court

resumed the following

day the judge reversed

his original decision.

No reason has been

given for this apparent

about-face.

The question that im-

mediately comes to mind

is what was in Seary's

ASIO file that was so

secret it had to be with-

held from the court?

CADA believe the

file implicates ASIO and

Special Branch in the

whole affair.

An ASIO agent claim-

ed in 1979 that the in-

teelligence organisation

had, in fact, harassed

the Ananda Marga, of

which the three convict-

ed men are members,

and that the arrest and

following court hearings

were all a plot to dis-

credit them.

Meanwhile, three

young men are sitting

in a virtually indefin-

ite for a crime they ve-

hemently deny and which

many people believe they

did not commit.

Informed sources indi-

cate that John Seary is

currently living in Eng-

land with a changed

identity.

It now appears likely that three men  
presently serving life gaol sentences, for  
conspiracy to murder, may be innocent and  
the victims of an elaborate 'frame-up.'

On August 1, 1979,

Timothy Edward Ander-

son, Paul Shaun Alister

and Ross Anthony Dunne

were convicted for con-

spiring to murder Rob-

ert John Cameron, self-

styled leader of the ex-

trême right-wing organi-

sation, the National Front.

Paul Alister and

Ross Dunne were also

convicted for attempting

to murder the four

arresting police officers.

All three were senten-

ced to sixteen years im-

prisonment, with no set

non-parole period.

An appeal taken to the

NSW Supreme Court

was rejected on October,

1980.

However, since that

time there has been

growing concern, about

the conduct and out-

come of the trial.

At a demonstration in

Sydney last week the

C.A.A.D.A. (Campaign

for the Acquittal of

Anderson, Dunne and

Alister) called for a full

review of the case.

"There is a strong

need for a review of the

whole case against these

men.

"It appears to me that

they were the victims of

a classic frame-up," Mr

George Peterson, State

Member for Illawarra,

told the Guardian this

week.

In November, 1980,

the NSW Attorney-Gen-

eral, Mr Frank Walker,

instructed Crown Legal

Officers to examine the

evidence and proceed-

ings which led to Ander-

son, Alister and Dunne's

conviction.

A spokesperson for the

Minister said this week

that Mr Walker was still

awaiting the outcome of

this inquiry.

The three convicted

men are all members of

the religious group, the

Ananda Marga.

Much of the evidence

presented at the trials of

the Ananda Marga relat-

ed solely to police verbal

statements made at the

time of the arrests.

Indeed, during an

earlier hearing in the

Lower Court, the jury

dismissed evidence as in-

sufficient to convict the

three men.

After the arrests were

made, police alleged that

all three men confessed

to the charge of conspir-

acy to murder Cameron

and afterwards maintain-

ed their right to silence.

The police also alleg-

ed that Anderson dictat-

ed his confession to con-

spiracy.

Mr Seary, an ex-

psychiatric patient and

former drug addict, was

paid by the NSW Spec-

ial Branch to infiltrate

Ananda Marga, alleg-

edly to collect evidence to

implicate the group in

the Hilton Hotel bomb-

ing.

"Unable to produce

any such evidence after

several months with the

group, he became author

of a bizarre plot to set us

up on another count,"

says Ananda Marga

member, Mr Mark

Dimelow.

Mr Seary admitted

that he worked for the

police.

The most sensational

part of Seary's testimony

is when he alleged that

Alister and Dunne con-

fessed to being responsi-

ble for the Hilton bomb-

ing, a statement not con-

nected to the charges

against these men in their

trial.

No charges were laid

in relation to these alleg-

ations.

Another aspect of the

case, that may well have

prejudiced the outcome

was the sensational and

inaccurate media cover-

age generated by Seary's

allegations.

The media disseminat-

ed the allegations made

by Seary and the police

as if they were estab-

lished facts.

religious fanaticism and

political terrorism.

Senator Gareth Evans,

the Federal Shadow At-

torney-General, recently

questioned the ability

of the jury to reach a deci-

sion in such a prejudicial

climate.

"The atmosphere in

which the trial was con-

ducted, compounded as it

was by references to

possible complicity in the

Hilton Hotel Bombing,

does lend force to the

suggestion that the jury's

decisions may not have

been as reliable as one

can assume," he said.

"The case continues to

cause some lingering

concern within the legal

profession, on the basis

that the totality of the

hard evidence in issue

certainly left some room

for doubt."

• To page 2



• Frank Walker, NSW Attorney-General



In the first village we got to I was taken to the Vietnamese soldier's headquarters, and then began one of the numerous questioning sessions as to my reason for coming, etc. I never mentioned anything about Ananda Marga because there are many Russian advisers in Kampuchea and it was possible that the government could get to know of our 'reputation', which would have complicated matters. I said I wanted to know the truth about Kampuchea, and also to encourage the philosophy of universal family, and, as there is no Kampuchean embassy in Thailand where one can apply for a visa, I wanted to ask the government for permission to stay for a short time. This is what happened when I went to Laos without a visa, by crossing the river Mekong — after one night in 'detention' I was granted a visa. However Laos is politically a lot more stable than Kampuchea, and it soon became clear that there was no chance the government would grant me a visa. In fact if I had been granted a visa it would probably have been more hindrance than help anyway, because I would have been forced to stay in the foreigner's hotel, and my movements closely controlled.

From the first village I was taken by car (the most battered I have ever seen) to a small town called Sisaphon. On the way there was an unbroken stream of ox-carts, literally thousands, which were on the way to the UNICEF rice distribution in Nong Chan. The only other vehicles on the road were army trucks, and there were checkpoints manned by Vietnamese soldiers every half mile or so. Every now and again there was the sound of heavy artillery fire in the distance. In Sisaphon I stayed at the house of some sisters who work for the 'Association of Women', one of the new organisations introduced by the Heng Samrin government. These sisters lost all their family in Pol Pot's time, so they now live together much the same way as single margiis do. They welcomed me as though I were a long lost sister, and once again I was overwhelmed by their loving care. I wanted to give one sister a pen but she said all she wanted was 'my heart' — it would have been impossible not to give her that. I was able to teach three people (2 sisters and 1 brother) Universal Mantra, and explain some of our philosophy (in French and simple English). When I was leaving the brother said to me quietly in French 'Le Dieu est avec vous' — God is with you — the only time I ever heard the word God mentioned in Kampuchea. He had such a strong spiritual longing

and I felt a little sad that it was not possible to tell him more about Baba.

Hardly anyone in Kampuchea could speak English, so I spoke simple French, and learned as much Khmer as I could. My Khmer teacher was a brother who was also being held in the same house — he was a refugee who had returned to Kampuchea to look for lost children and was arrested by the Vietnamese as a suspected spy. Our guards forbade him to communicate with me, and threatened to send him to prison one day when they saw us talking, but of course we still managed to have Khmer and English lessons. When we heard the key in the door I quickly left the room and sat casually by the window while the brother hid the papers. The Khmer family who were caretakers in the house, however, loved it that I was learning Khmer, and after a few weeks I could hold reasonable conversations with them. By this means I was able to find out about their lives under Pol Pot; how they were forced into the country, had to get up at 4am and work till midday without eating, then had a tiny meal of rice and worked again until 6pm. The wife had two babies during Pol Pot's time, but both were killed because they would have taken her away from the work in the fields. Many of the people I met there — the ones who brought the food, the neighbours, the caretakers, and the people held in the house, learned Universal Mantra, some asanas, or something of our philosophy. After the first couple of weeks I did sadhana openly, which met with a variety of reactions, ranging from the Vietnamese guards hitting me on the forehead occasionally, to genuine respect from the Khmer lady of the house.

After six weeks I was suddenly taken one day to meet two officials of the International Red Cross, who told me that they had been trying to arrange my release for some time. Until that day I'd been thinking that no-one knew where I was except my captors (and Baba of course). The following week I had to write out more statements "expressing my guilt" at entering Kampuchea without a visa. I'd already had to write many pages about my reason for going to Kampuchea, my 'autobiography', what I had seen in the forest, what the Bangkok papers said about Kampuchea and how it differed from reality, how I had been treated by the Kampuchean Government and the people, what I had seen in the refugee camps on the border. Many of the questions were couched



in communist rhetoric. There were many mentions of the 'distortions of the reactionary western media', and I didn't just walk across the border, I violated the territorial sovereignty and integrity of the independent and revolutionary Khmer Republic' etc.

The day of my release I was taken to the Ministry of Foreign Affairs and interviewed by the Kampuchean News Agency. They asked for a message to the people of Kampuchea, so I said that I'd met many people there who were like my brothers and sisters, that we are all members of the same human family, and said 'thank you very much' in Khmer. Then I was taken to meet the 2nd secretary from the Australian Embassy in Hanoi. Because Australia does not recognise the present Kampuchean Government it was apparently awkward for the Australian representative to get to Phnom Penh, and he was looking rather ill at ease when I first saw him. There was quite a heated argument between the Vice Premier of Foreign Affairs and the Australian man over whether signing something re. my release implied any Australian Government recognition of Kampuchea, but eventually everything was sorted out.

Before leaving Phnom Penh Foreign Affairs officials took me and the Australian embassy man to see the former extermination camp of Pol Pot. Before Pol Pot's regime it was a big school, but between 1975-1979 it was turned into a prison for political prisoners. 16,000 men, women and children were tortured and killed in four years. Now it is called a museum, with many photos of the people who were killed, and displays of the torture instruments. The tiny brick cells with their leg irons and shackles remain, and there is a huge map of Kampuchea covering one whole wall of

a room, made out of the skulls and bones of people killed. Needless to say this experience affected me deeply.

It was with a little sadness that I left Phnom Penh, because the time I'd spent there had been a time of tremendous spiritual growth and experience, and I felt almost as though I were leaving Baba Himself. His presence was so strong in those 2 months it seemed He was actually physically present. I try to keep that feeling all the time, but it was certainly much stronger when, by His grace, I had to hang so strongly to His Lotus feet. He let me see and feel many things for the first time, even a vision of Jesus Christ, a moving and powerful experience which amazed me because I have never had much attraction to Jesus before. He balanced the blissful experiences with one extremely painful sadhana where I seemed to feel the pain of thousands of people imprisoned in this world, some of them deep in despair and beyond hope, some of them destined to spend the rest of their lives behind bars because they were forced to break the law to survive, or because they didn't have the right political ideas. The intensity of that pain gave me at least a little idea of what Baba must feel for the plight of humanity. His love is so immense, and the pain He feels must be proportional to that love. No wonder He pushes us harder and harder. Our sadhana is the most powerful, and if we lived in a sentient peaceful world I think we'd all be in a very elevated blissful state almost all the time; but we live in a world of suffering, and this is our eternal struggle, to balance our spiritual internal journey with selfless dedication to bringing about a better world for all His children.

Brcii Am'shuma'linii A'c.

**Is He moving? No, no, He is not. He lies motionless like the stump of the tree. Is He far away? No, no, He is not. He is very close. He is the Life of me life. He is within you, within me. He is within and without all and at all places. When a sadhaka gets adequately acquainted with His Blissful Entity, we say that is established in God. At that stage both inside and outside attain unity. Mind then remains aloof from the attraction of trifles, and real acquaintance is made with the Supreme Being. While the body remains in the mortal world, the soul is merged in the Supreme Soul.**

**Shril Shril Anandamurti.**



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# FASTING DAYS 1981

# SUVA SECTOR

In some places the day of fasting (Ekadashi) has been put back a day to allow 3 days interval between fasts.

	New Moon	Ekadashi	Full Moon	Ekadashi
March				
April	4	15	19	29
May	3	14	18	29
June	2	13	17	27
July	1, 30	12	16	27
August	29	11	15	25
September	27	9	13	23
October	27	9	13	23
November	26	7	11	22
December	26	7	11	22

# ANANDA MARGA FESTIVAL DAYS - 1981

Vasantosava	Friday, 20 March
Ashokasasthi - For Women	Thursday, 9 April
Ananda Purnima - Baba's birthday	Monday, 18 May
Shravanii Purnima - commemoration of the first initiation	Saturday, 15 August
Saradotosava - Autumn festival	4 October to 8 October
Sarod Sasthi - Children's Day	Sunday, 4 October
Sarod Saptami - Public Day	Monday, 5 October
Sarod Astami - Fine Arts Day	Tuesday, 6 October
Sarod Navami - Music Day	Wednesday, 7 October
Vijayotsava - Day of spiritual victory	Thursday, 8 October
Diipavali - Festival of Lights	Tuesday, 27 October
Bhatri Dvitiya - Brothers Day	Thursday, 29 October
Navanna - Harvest Day	Any Purnima of the harvest season
Nababarsa - New Years Day	First day of local calendar

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